Richard McNemar
Diary
In 4 vols; 1829-1835
No 3, [illegible]
BK. No. Vol. 3

CORRECTED DATES

1829 - 1835

PAPERS OF SHAKERS
255
OHIO
Union Village

Memorandum April 24th 1806

In pursuance of my duty in correcting the Records of the church I called on Brother M.W. to enquire his age in order to enter it with others on the book. He informed me that his natural birth was recorded July 19th 1762. & that his age was 43 last July. He then proceed without further ceremony to make the following statements relative to his past experience in the gospel. That the 27th of March 1805 was the day and date of his imbracing the testimony. That on monday night the 25th he received from an invisible minister these words. "The Son of Man is coming" and bid him go on earth to sing the song "Thou and all thy house shall be saved." That on Tuesday morning as his mind was deeply exercised on the subject he looked towards the gate and saw the 3 Brethren coming in & started to meet them & said come in ye blessed of the Lord, all that I profess is thine, That he then told Elder John that he wished to have a privilege to confess his sins — That Elder John replied that Issachar had given his promise to the people at Cane Ridge to attend the camp meeting there, that he was now preparing for the journey and as soon as they got them off they would attend to his matters. — That he offered Issachar his fine English mare, Saddle, bridle & saddle bags for the journey, and insisted upon their accepting the offer seeing the property was all theirs, but they declined accepting the offer & Issachar went on foot. — That the next day Wednesday 27th after Issachar had started He & Peggy both opened their minds to Elder John & Benjamin; That from that period he prayed to Elder John & another, till El

David, came and took his place - That he
subjected himself to Elder David as unto
Until his death, That after Father's decease
was taken under the care and protection of the
Lebanon Ministers who had left the body. & came
him to take the charge of matters in the West. That
Father Joseph was his immediate & special guar
dian for one year & conversed freely with him as a
man doth with his friend and opened to him ma
ny things past our utterance & manifestations that he had
made to him when he knew not from whence they came
That he was the one who first waked him up in Ge
ge town & moved him to look out a place to settle
in Ohio. accompanied him & Barbee on their tour
thro the white water country & advised him from
settling in that region, and told him to go to Kirk
and settle there. &c. That in those free communica
tions Father Joseph told him that the company
of revelators here at first consisted of himself & father
William, Father James & Mother Lucy, and after ward
that Mc Lellin & Mother Hannah joined the
company & that not a day passed nor a night but
he was visited by some of them & frequently they
were all in the room together That after one year he
was commissioned to the guardian care of Mother Lucy
who attended to him daily for two years & conversed
with him daily. She told him that for a year after D
David left the body he lay under deep sufferings
in the body of people on account of their rejecting
the gift that was vested in him, that it was their op
position to that gift that took his life. That af
ter bearing & suffering for one year, he was relieved

...anied with the company till the first...
December 1838, he returned to New Lebanon a...
company with Mother Ann Mother Lucy & others
and he was then left under the care of Mother Ma...
nate Goodrich a most lovely creature, that Lord
of all Jesus & his father and Mother came (as I un...
derstood to finish the work) and he was then take...
& released from [illegible] under the care & govern...
ment of all who had ever dwelt in mortal flesh
& committed to the Mother of Mary (that is, Spir...
ing after the manner of men) to the grand-moth...
of Jesus, that he was taken into her, in whom the
Father dwells, and is now the only person in a
visible and material body that stands in that rela...
tion to God, one with the Father & dwelling in the
mother & the Mother in him... That the man call...
Malcham Worley who was begotten by Caleb &
Rebecca Wardley in the filthy & unclean nature
of the flesh is now advanced into that order which
no other man ever gained while in the body

P. S. A few things have been omitted in the foregoing train of ideas & some things may be incorrectly stated in regard to the missionary companies coming & going & the particular persons & change of persons that attended him. — The following particulars are clearly recollected. 1. That Father Joseph was the first things that he told him after Father David's decease was, that there was not now a man on earth that was able to lead him. 2. That before Father David returned home he told him that visible help would be sent to this country in due season or to that import. & that David Meacham was the one that answered his expectation, & means kindled a feeling to him which he had not had for long years

With regard to Elder Issachar he said he felt subordinate to his gift or spirit yet he always loved him & admired his talents, but Elder John in the beginning had often labored to guard him against being priest at Elder Issachar's rondy meetings for he was a real rondy. but a singularity, that has ofter been a torment was astonishing that he could rise to almost any degree of spiritual light & again use the most filthy language & show the greatest black guard he ever saw. that it was his make & it was in vain even to attempt to check him that he had not been raised or instructed to a religious life as we had & therefore his gift was not to us but to the lower ranks of mankind whose language was familiar to him & which he could adopt & use without any remorse of conscience.

4. He said the work that was now going on in the East was properly the second resurrection; that all that was past had fallen short of it being such as the nations sent but that the best of them was yet as full of carnal flesh as ever and their justification was in keeping out of the actual works that this gave them great confidence & hope that the old man would be saved yet, that he must needs be a very religious & get to heaven some how or other before he could be counted worthy to be brought into judgment and thrust down to hell, and that rising out of that nation after it had become sanctified as far as external obedience & keeping outward order, could sanctify it was the second resurrection, a thing that was not mentioned in all the scriptures and never was clearly opened till the present day. tho' plainly implied as there can be no first without a second

(In shaping these last ideas I use my own language such as I have frequently used for years past. I chuse to give the ideas as they appeared

Believers at Waterford

First family.

Elder Joseph Reston, 62
Elder Freegift Wells, 44
John Spier — 84
David Osborn 76
Peter Dodge — 71
Jonathan Sloson 70
Dean Gage — 75
Nathan Sloson 64
John Scott — 63
Francis Goodrich 55
David Miller 54
Morrell Baker — 54
William Yearly 53
Thomas McBee 52
Joshua Slone 32
Timothy Clement 31
John M'Dowell — 30
Stanton Buckingham 28
Austin Buckingham 20
Chauncy Copley 26
Charles Brackett 22
Silas Treadway 21
James Sherman 21
John Fairchilds 20
Harvey Copley 18
Henry Younghance 18
Daniel Sherman 16
Lowry Wicks — 15
Perry Younghance 16
Haden Treadway — 14
Levi Sherman — 14
Jeremiah Copley 13
Maynard Treadway — 10
Welaby Green — 10
James Berry — 20
Willard Allen 21
Chauncy Miller — 15
Ephraim Prentis 27
Oliver Train — 40
Levi Pease — 58
Abathar Babbit 68

Deacons

Samuel Pease 63
Frederic Wicker 34

Sisters.

Elder
Sarah Bennet 60
Prudence Spencer 54.
Hannah Prescott — 77
Patience Chase 76
Rhoda Chase — 74

Molly Parlington 74
Joanna Bennet 69
Mary Robinson 63
Anne Simpson 60
Judah Bishop 59
Dorothy Kibbee 56
Anne Bennet — 53
Chloe Wood — 52
Susanna Remington 52
Abigail Lemon 51
Eunice Johnson — 49
Rebecca Carter — 42
Zevia Speir — 49
Elizabeth Train 36
Polly Veder — 35
Azuba Train 33
Caroline Downs — 26
Catharine Veder — 30.
Fanny Sherman — 23
Ann Buckingham 25
Lucy Fairchild 22
Mercy Howard — 36
Maria Treadway — 19
Elesabeth Seely — 18
Jennet Augur — 19
Cynthia Wicks — 16
Almira Treadway 16
Lucy Fuller — 16
Elizabeth Harrison 17
Lydia Annis — 18

Ruth Green 12
Mary Jillet — 10
Susanna Green 8

Office

Tabitha Shapley 52
Clarissa Veder 38
Ruth Johnson 64
Eliza Wells 32
Alvira Wells 24
Maria Jillet 30
Eliz. Youngs 47.

2 orders for 1 Family

David Hawkins 41
Albert Tarp 33
Aaron Wood 74
Gideon Cole — 73
Jos. Buckingham 69
Theodore Bates 67
Jacob Green 50
Ezekiel Copley 49
Dan[l] Brainard 36
Jesse Warwood 29
Channing Prentis 24
Alpheus Jillet 12
William Wicks 9
Cyrus Bates 6
Aaron W. Glaney 3.

September 1829.

Sisters 2d order

Anne Benedict 61
Electra Thomas 28
Betty Sherman 77
Susanna Green 74
Mercy Woodke 67
Clarissa Buckingham 55
Lucy Shays — 50
Bathsheba Shays 48
Susanna Green — 41
Hariot Hosford 52
Phebe Lane — 42
Jane Hodgson 41
Cynthia Sherman 40
Loisa Fairchilds 40
Angelica Asmas 22
Desire Harwood — 31
Angeline Prentis 21.
Sarah Taylor 19
Hester Gustin 17
Elisa Wicks — 15
Maria Webster 13
Josiphronia Webster 9

Watervleet
September 8. 1829

2d Family Waterv.t

Joseph Hodgson 49
Jesse Wells 51
Stephen Wells 54
Joel Smith — Decd 39
Issachar Bates Jr. 38
Justus Harwood. 40
Thos Wells — 60
Luther Wells 56
David Train 52
Hezekiah Hammond 40
Jos.h C. Buckingham 32
James Lowe 31
Jas. Chapman 67
Jas. Watkins 47.
Waller Waterman 60
Wilson youngs 50
Levi Durrin 54
Selathiel Thos.s 65
Ralph Hodgson 76
Benjamin Wells 28.
Wm Leely — 38
Elisha Conklin 16
John Bates 9
Sylvan Johnson 10
Bramin Wicks, 7.

Sisters 2d family
Hannah Wells 53
Sarah Fairchild 23.

Abigail Wells 49
Eleanor Vedder 60
Betsy Wells — 54
Mercy Everett 52
Anne Wells 35
Charlotte Youngs 43
Beula Downs 55
Dolly Harwood 61
Elisabeth Bowser 64
Elisabeth Hodgson 74
Betsy Carter 46
Eunice Robbins 47
Polly Bacon 41
Thankful Copley 47
Emeline Clark 35
Lucinda Harwood 33
Asenath Harwood 35
Betty Lane 42
Mary Whittaker 29
Pomelia Earl 28
Lucy Butler 27
Sally Watkins — 42
Nancy Carle — 49
Hannah Train — 74
Jane Thomas — 22
Fanny Waterman 52
Almira Thomas 18
Olive Wicks — 14
Betsy Bryant 16
Lois Wicks — 14
Emilly Conklin 12
Phebe Ann Taylor 13
Angeline Wicks — 6

South Family

Eld. Calvin Wells 57
Oliver Prentis, — 31
Richd Dean — 31
James Tearney 37
Silvester Prentis 23
Asa Seaton — 37
Shubel Prentis 25
Garret Van Hoosen 40
Reuben Treadway 48
Salmon Treadway 22
David Cole — 47
Robt Youngblance 18
Geo. Watkins — 16
David Stephens 25
Smith Taylor 21
Thomas Ball 27
Jonathan Mills 70
Israel Willey 39
Geo. Teague 35
Abram Baldwin 16
Jos Collins — 13
John Steinlen 28
John Donald — 27
Wm Davidson 58
Benjn Potter 42

James Curll — 31
Thos Prentis 75
John Berry — 22
David Potter 4
Henry Ward — 2
David Stevens 1.

Sisters — Eldsp

Betsy Hawkins 38
Ann Bowers 43

Almira Watkins 24
Nancy Wicks — 22
Ann Bryant 18
Perlina Bates 22
Catharine Young 26
Ichsah Sigsby 33
Molly Young 75
Hannah young 52
Delia Vanhoosen 40
Pomelia Wicks 19
Laura Prentis 20
Elisa Ash 19
Rachel Lyon 72
Sally Taylor — 52
Rebecca Bates — 36
Abigail Gustin 20
Huldah Curtis 22
Abigail Mapajin 16
Sydia Gear 19
Eleanor Ward 18
Ann Clement 29

Mary Willis — 70
Mary Prentis 66
Betsy Clark 65
Polly Wicks 48
Ann Potter 38
Mary Stephenson 24
Matilda Willis 16.
Emeline Potter 15
Maria Livingston 8.

Believers at Enfield N.H.

First family

John Beck E.B. 56
Joseph Johnson 48

Nathaniel Draper
Caleb Dyer

Truce worthy Heath
Ezekiel Morrell
Thomas Wright
Moses Jewett.
Mead Jewet
Moses Gage
Artemas Warren
Henry Adams
Jacob Hunt
Nathaniel Barker
Otis Holbrook
Solomon Williams
James Jewett.

John Wright
Joseph Sanborn
Benj^{n} Warren
Moses Atwood
Reuben Dickey. Singer
Orville Dyer
Jesse Dyer
Sam^{l} Brownson
Daniel Taylor
Henry C. Allard
Stephen Robinson
Abram Perkins. Singer
Joseph Dyer jun^{r}
Hosea Brownson
Simon Allard
Moses Garland
John Whittaker
John Robinson
Tabor Robinson
Helman Robinson
Marshal Robinson
Wm Taylor
Austin Brownson

Sisters.

E. S. Abigail Bowden 47
Rebecah Huntington 32.

Betty Andrews
Elenor Eastmon

Hannah Emmerson
Hannah Jones
Hannah Goodell
Elisabeth Corbet
Mary Stevens
Lucy Lyon
Cynthia Wright
Molly Gage
Keziа Gage
Sarah Merrile
Sarah. Holbrook
Sarah Jewett
Ruth Heath
Rhoda Wright
Lydia Merrile
Mercy Brown
Dorothy Sanborn
Eliza Jewett
Lovica Chilcot
Susanna Curtis
Anne Whittaker
Jerusah Brown
Martha Curtis
Maryann Grain
Sally Celia
Almira Allard
Almira Huntington
Olive Spencer
Anne Poste

Hannah Hall
Laura Foster
Laura Foster
Lucy Chaffin.
Hannah Taylor
Abigail Harford
Julia ann. Hammond
Rebecca, Robinson
Phebe Atwood
Mary Slack
Celinda Allard
Sally ann Tucker
Caroline Slack
Mary ann Robinson
Susan Robinson
Candace Tucker

2d Family.

Abram Blodget 58
Daniel Taylor 45

Saml Barker 51
John Barker 46

Asa Williams 75
Abram Blodget 80
John Massey 66
Josiah Easterbrook 78
Moses Johnson 77
Henry Lunt 71.

Spencer Goodell 52
Benjn Tucker 54
Michal Bowden 54
Saml Merrill 47
William Sanborn 46
Jason Hedder — 48
Saml Brownson 32
Daniel Allard 27
Henry Annas — 26
Gilbert Tolman 27
Benjn Hartford 26
Timothy Runlet 22
Geo. Easterbrooks 21
Henry Annas 19
John Eaton — 7

Sisters.

E.S. Phebe Hedder 52
Nancy Allard 33

Lydia Williams 74
Elizabeth Blodget 57
Abigail Thurstin 29
Rachel Basford 60
Nelly Goodel 80
Hannah Evans 74
Molly Easterbrook 73
Peggy Sargent 62
Abigail Gould 72
Julia Aams 64
Judith Sanborn 57

Lois Barker	53
Sarah Howard	62
Esther Merril	52
Molly Howard	57
Sarah Williams	45
Mary Elliot	46
Hannah Hartford	57
Lucy Taylor	53
Chloe Chaffin	30
Betsy Attwood	37
Lydia Hartford	34
Philena Davis	29
Mary Norris	30
Elisa Annis	25
Susan Hartford	24
Irena George	22
Tirzah Whitcher	24
Betsy Hartford	22
Emilla Annis	23
Lucenda Hartford	20
Celesta Slack	18
Diadema Bartholomy	14
Durende Slack	13
Louisa Eaton	11
Marcia Chaffin	10
Susan Bartholomy	6
Charlotte Chaffin	6
Adaline Towns	4

July 20. 1829.

North family Enfield

Eld. John Lyon	46
Jos Dyer	57
Hanson Dyer	31
Jas Pettengal	46
Hendrick Robinson	42
Saml Brownson	58
Joseph Slack	44
Bela Harris	24
Enoch Garland	24
John Brownson	24
Benj. Knight	62
Nathan Islanders	20
Stephen Folsom	40
Timothy Elliot	18
Ichabod Whittaker	17
Phelo Smith	16
Wm Hopkinson	7
Henry Hopkinson	5
James Hooey	4

Sisters.

E. Charlotte Chaffin	28
Rhoda Whipple	26
Azuba Cutler	41
Rowena Merril	28
Betsy Allard	31
Cynthia Griffin	27
Roxena Dow	29
Martha Huntington	52

Hannah Raymond	25
Cynthia Upham	29
Judith Batholomy	42
Polly Slack	42
Esther Brownson	57
Anna Tolton	76
Eunice Slack	19
Lucinda Kincaid	21
Nancy Baker	21
Roxena Gould	23
Hannah Tucker	43
Sydna Elliot	14
Mary Atwood	20
Jane Williams	11
Orrilla Willis	5
Lucretia Willis	2.

Canterbury N.H.

Min. P. Job Bishop	69
Eld. Benj.n Whicher	52
First family	
Micajah Tucker	65
Joseph Sanborn	49
Ezekiel Stevens	85
Josiah Edgarly	79
John S. Lyon	76
Nathaniel Sleeper	65
John Wadley	72
Josia Corbet	71
Frances Winkley	70
Israel Sanborn	51
Jonathan Longee	68
Peter Ayres	60
Benj.n Sanborn	65
John Fuller	64
James Daniels	62
Moses Stevens	60
Elijah Brown	57
Elijah Fletcher	57
Calvin Goodell	55
Jose Wright	53
Ezekiel Stevin jun.	53
John Jewett	51
John Sanborn	50
Thos Corbett	49
Levi Stevens	48
Thos Hoit	29
Joseph Norris	27
Peter Foster	26
Joseph Carter	25
Davies Parker	22
Wm H Willard	20
John Labaran	19
Wm Tripare	19
Geo. Parker	18
Warren L. Otis	15
Geo. Clark	15
Wm Adams	14
Jason Bean	14
John Malion	11
Wm Curtiss	8
Harrison L Chase	6.

Sisters

Min. Esther Ferrin	55.
Lydia Sanborn	55
S. Zilpah Whicher	55
Sarah Fletcher	49
Elizabeth Avery	76
Sarah Winkley	71
Nelly Tubbets	67
Sarah Beck	66
Sarah Wright	63
Ame Carr	63
Molly Cotton	61
Joanna Fletcher	61
Mary Goin	61
Amy Beck	58
Betty Muffet	57
Eunice Stevens	57
Martha Higgin	56
Mercy Elkins	55
Dolly Lougee	54
Sally Sanborn	53
Lucy Williams	53
Cynthia Lougee	52
Amer Merrile	52
Lydia Winkley	51
Ruth Stevens	51
Betsy Lougee	50
Mahala Sleeper	49
Abegail Garland	42
Abigail Dickey	40
Susan Redoat	36
Lovina Lucas	35
Clarissa Foster	33
Almira Blake	32
Huldah Garland	31.
Zillah Randlet	29
Eliza Johnson	27
Susan Fuller	25
Betsy Hastings	25
Sally Miller	24
Dana Gorge	24
Emelia Robinson	21
Emelia Kimball	19
Charlotte Benson	28.
Maria Hastings	13
Harriet Hastings	22
Mary Hoyt	14
Mary Whitcher	14
Julina Chase	16
Hesler ann Adams	12
Susan Whitcher	11
Mira Bean	11
Sarah ann Foster	10
Elizabeth Shickney	9
Lydia Chase	8
Terissia Bean	8.

Second Family 6

E B. Eli Hidden, 46
John F Foster 29.
Ezra Wiggin 48
Tho' Hidden 50
Chase Wiggin 34
David Sanborn 62
Moses Carooth 54
Abner Kimball 49
Amos Wright 35
Amos Brown 34
Obadia Kimball 32
Daniel Blanchard 31
Joseph Crop 26
Jeremiah Smith 26
Thos Hemistone 21.
Sam'l Hendrick 19
James Auben 18
Charles Harvey 16
Jal Blanchard 16
Harrison Sargeant 14
Harper Currin 10
Saml Smallarn 9
Cluff Sargent 7

Sisters.

E S Lydia Wright 68
Achsah Crop. 69

Mary Fowler 100
Tabitha Higgins 80
Dorcas Tucker 80
Joanna Gould 77
Mapsa Longee 73
Olive Avery 72
Abigail Sanborn 69
Eleanor Cotton 67
Molly Muffet 63.
Susanna Wiggin 59
Sarah Ward 59
Betty Durgin 59
Phebe Baily 57
Sarah Elkins 57
Betty Dockum 52
Polly Kimball 50
Hepsibah Wms 49
Hannah Libby 44
Kezia Hadley 39
Anne Cawley 35
Azuba Arlin 31.
Hannah Door 31
Love Dow. 26
Hannah Solie 24
Hariot Collins 22
Jane Cram 22
Elisa Collins 18
Elisa Lunt 18
Miriam Hacket 28

Sarah Goulet 16
Ann Dunn 16
Catharine Smith 16
Agchia La Baron 15
Elizabeth Hodgson 15
Julia Collins 14
Rosilla Lunt 14
Sarah ann Tripua 14
Elizabeth Graves 13
Elizabeth Randol 13
Cynthia Bradley 12
Sarah ann Sargent 10
Mary Smallcorn 7

North family Youngorder

Eld. John Whitcher 50
Robt Towle 30
Wm Fletcher 52
Stephen Merill 48
Bennet Lebbey 74
Moses Currier 71
Reuben Hoit 44
Ephraim Dennet 44
John Watts 44
Moses Knight 43
James Hill 67
John Hill, Jr 33
Asa Bean 40
Oliver Smith 29
Moody Dow 62
Jonathan Chase 48
Joseph Benson 22
Andw Howard 26
Luke Mures 23
James Whitcher 18
Loyal Nichols 19
Elihu Dennett 11
Stephen M Bennet 8

Sisters

Eld. Hannah Wright 39
Rebecca Garland 44
Hannah Brownson 4
Mary ann Hill 30
Mary Clark 41
Jane Clark 30
Lydia Garland 72
Rebecca Wright 73
Mirgam Hastings 65
Mary Hill 65
Hannah Kimball 18
Susanna Crop 68
Hannah Bede 60

Betsy Whitaker 54
Esther Benson 54
Abigail Page 59
Roxena Grop 44
Dorcas Hill 35
Lucretia Hill 31
Elizabeth Dunlap 26
Nancy Whitaker 24
Maria Whitaker 22
Mary Chase 22
Ruth Blanchard 30
Ann Jenkins 18
Sophia Lowe 17
Caroline Davis 17
Philena Greely 15
Mary Sanborn 15
Mira Sanborn 13
Nehamah Chase 13
Philanola Mina. 12

Believers at Harvard

Ministers. Grove Blanchard 33
Lorenzo Nash 36
Elds. Caleb Crouch 61
Thos. Wentworth 37
Ministers. Jona. Chandler 52
Pliny Blanchard 35
Deac. Abel Jewett 52
Hosea Winchester 33

Eld John Warner 71
Nathan Kendal 73
Jonathan Crouch 71
Moses Crouch 58
Jonathan Bridges 74
Abijah Wooster 84
John Ormsent 53
Seth Blanchard 43
Isaac Myrick 40
Amos Kilbreth 35
Joseph Wyeth 76
Israel Morgan 73
Nathaniel Robbins 31
Ziba Winchester 28
Simon Atherton 26.
John Ormsent jr 27
John Chapman 21
Geo. Kendal — 16
Henry Wilson 15
Daniel Myrick 14
Jos Whittaker 14
Benjn Kendal 12.
Joseph Chase 7
Walter Adams 8
Danl White 4

Aug. 1829

Sisters.

Hannah Bridges 48
Miss Betty Babbit 48
Elds. Ruth Gordon 37
Caroline King 24

Lucy M'Intosh	48
Emeline Robbins	31
Dr. Olive Blanchard	45
Asenath Orsment	23
Molly Lyon	78
Delevrance Cooper	75
* Bethia Willard	71
Hannah Babbit	63
Sarah Robbins	67
Anne Robbins	57
Patience Crouch	62
Polly Farrer	57
Salome Barrit	59
Martha Draper	62
Elizabeth Jewett	71
Rebecca Robbins	80
Eunice Wythe	74
Sarah Dodge	79
Sally Morgan	74
Phebe Leicomb	68
Sarah Hammon	65
Betty T. Fletcher	48
Betty Crouch	75
Abigail Blanchard	74
Sarah Crouch	79
Rebecca Porter	64
Anne Babbit	56
Sarah Thomas	59
Abigail Osgood	50
Hannah Blanch	41
Eb'so[n] Winchester	50
Anne Orment	47
Eunice Babbit	35
Mary Ann Hamm	32
Lucy Hammond	32
Mary Blood	29
Sarah P. Leicom	28
Sally Loomis	27
Mary Babbit	27
Nancy Orment	26
Lucy G Clark	26
Eliza Babbit	22
Susan Myrick	21
Olive Walch	21
Susan L. Channel	20
Louisa Blanchard	19
Sarah B. Winchester	19
Mary S Grosvenor	18
Sarah Winchester	17
Christa Orment	17
Emma J. Blanchard	17
Rosalina S Grosvenor	16
Mary Walch	16
Martha Crouch	21
Amanda M. Hanes	15
Abigail Babbit	15
Lucinda Orment	15
Lucy Myrick	12
Harriet A White	12
Margaret W Gowdy	12
Sally Myrick	11
Jane Kendal	10
Sally D. Pratt	9

North Family Ward

Eld Oliver Robinson 62
Ch[d] T. Priest 26
Deac Ebenr Grosvenor 50
Joseph Parker 23
Henry Godding 93
Samuel Blood 76
Benj Winchester 69
Hosea Edson 76
Charles Edson 23
Hiram Edson 19
Lorenzo Grosvenor 26
Philip Robinson 15

Sisters

Sarah Hammond 69
Sabhronia Alden 39
Anne Lathe 78
Ruth Robbens 55
Hezia Blood 79
Bathsheba Winchester 53
Relief Edson 58
Maria Barrett 44
Sarah Mason 61
Elizabeth Sears 30
Desire Chandler 55
Mary Robbins 28
Sylvia Atherton 28
Philena Clark 28
Polly Edson 25
Elisa Wyatt 22
Catharine Hall 15
Delinda Alden 14
Elisabeth Hall 13
(Count 3. 1829)

Young Believers Ward

Eld. Joseph Hammond 40
Agustus W Grosvenor 22
Jesse Cole — 58
Jesse Myrick 50
Dennis Pratt 32
Wm Leonard 26
Jas M. Myrick 25
Saml Owen 23
Jesse Myrick 19
Edwin Myrick — 17
Arthur W Chute 9
Eli Myrick — 6
Elisha Myrick 4

Sisters

Eunice Wilds 57
Mary Grosvenor 44
Mary Channel 65
Sally Roblin 48
Hannah Hall 46
Elizabeth Myrick 45
Sarah Pratt — 34
Cynthia Pratt 30
Lucy Haskins 25
Ruth Snow 25
Eliza Myrick 16
Susan Kendal 23

Believers at Hancock Chh 1st Ordn

Min. { Nathaniel Deming
Grove Wright

Eld. { Wm Deming
Joseph Meker

Danl Goodrich
Cumstock Betts
Elephalet Slopon
Elephalet Fuller
Elijah Talcot
Josiah Talcot
Jehiel Markham
Reubd Merrell
Joseph Meacham
Wm Torry
David Osborn
Jehiel Markham
Nathan Robison
Joshua Goodrich
Isaac Rickey
Augustine Twiss
Justus Brewster
Chs B Wheeler
Reuben Langworthy
Arnold Hollon
Chh Sneeden
Robt Rickey
Chh D. Smith
Bradley S. Hoggles.

Caspandana Goodrich
Sarah Markham

Rebecca Clark
Caspan D. Brewster
Anne Burdick
Rebeca Slopon
Hanna Burn
Judeth Burdick
Olive Miller
Olive Draper
Lucy Robenson
Hannah Markham
Lovice Slopon
Joanna Brewster
Rachel Hall
Mary Southwick
Anne Wright
Anne Rickey
Olive Rogers
Sylvia Williams
Polly C Collins
Polly Bean
Lydia Hoot
Almera Fuller.
Loretta E Vanscoik
Sally Smith
Maria Cahoon
Maria L Glover
Harriet Rickey
Laura Hall
Jennet Hollow

Amelia Gause
Betsy Collins
Lovina Hall
Harriet Ide.

Chh 2d order.

John Tiffany
Simon Mabee

John Wright
Jos Patten

Reuben Cole
Josiah Terry
Nathan Hollon
John Collins
Wm Markham
Ralph H Augur
Harrison Cahoon
Phidelee Collins
Nathan Hollon. Jr.

Sisters

Semma Goodrich
Elee Bigalow

Jemima Peare
Salire Cook

Jerusha Biggalow
Chloe Slosson
Ruth Draper
Hannah Dodge

Eliz th Davis
Mahelda Hollon
Hannah Cahoon
Harriet Patten
Minerva Bycam
Judith Collins
Dianthe Scipions
Caroline Palmer
Permelia Palmer
Aurilla Waggles
Orvilla Waggles

2d Family.

John Patten
Reuben Hawkens

Shadrach Herbert
Luther Cogswell
Jabez Terry
Caleb Eddy
Daniel Smith
Nathan Woodwell
Foster Miller
David Williams
Thos Palmer
Peter Hawkins
Calvin Woodwell
George Bills
Wm M. Higgin
Jerres Bills
Wm Smith
Jones Smith.

Sisters

Eunice Hastings
Clarissa Hawkins
Anne Rawson
Lucy Miller
Olive Talcot
Esther Williams
Salome Cogswell
Charlotte Hulet
Jane Bacon
Hannah Champlain
Mehetabel Shapley
Lydia Talcot
Sally Collins
Adaline Wms
Almena Burt
Catharine Shepard
Hareet Barge
Hareet Collins
Caty Collins

West house Hancock
David Perry
Simeon Hurbert
Saml. Parker
William Smith
Joseph Talcott
Silas Alden

Lucas Collins
Chester Hulette
Milton Granger
Nicholas Wedgett
John Wodgett
Wm Harris
Nelson Jennis

Sisters

Cynthia Wright
Marina Boynton
Tryphena Morris
Jeruska Pratt
Mary Boyington
Lucy Burton
Rachel Johnson
Polly Parker
Lucy Rathbuen
Lucene Collins
Deborah Robenson
Elvira Hulette
Minerva Langworthy
Eliza Jermis.
Louisa Harrison
Sarah Harrison
Maria Harrison

1st Family Hancock
William P Williams
Barnabas Sprague
Philip Bonesteel
Abraham Mabee
Christopher Potter
Wm Richardson
Saml Robinson
Saml White
Benj Collins
Jesse Parker
Joseph Worden
Wells Williams
Wm B. Pomeroy
Geo. Pomeroy
Solomon Wollison
John Hutchison
Thos Hoggles
Levi Osborn.

Sisters.
Catharine Wms
Nancy Riely
Susanna Patten
Ruth Pomeroy
Betsy Collins
Betsy Langworthy
Mary Mabee

Diana Martin
Hannah Williams
Lucenda Patten
Lovice Patten
Phelena Burgess
Amanda Burgess
Celia Dempsey
Anne Smith
Charlotte Smith
Jane Osborn
Caty Hoggles.

North House Han
Joseph Gould
Joseph Sneden
Geo. F.H. Smith
Welling ton Rose
Jesse Gause
Wm R Vanscoik
Artemas Bills
Jason Vanscoik
Saml Smith
Jon" Vanscoik
Sidney Bills
Chesley Bills
Owen Gause

Sisters
Nancy Torrey
Mary Estes

Aleda Hall
Betsy Sneden
Plumia Hutchison
Jemima Sneden
Mary Bills
Mary Smith
Jane Vancook
Jane Wells
Martha Gause
Elvera Ide

South House Hancock

Severet Auger
Benjn Whipple
Geo. Byram
Amos Collins
Geo. Wallison
Pitman Cook
William Auger
David Wallison
Robt Smith
Isaac Auger
Geo. W. Wallison do
Reuben, Wallison
Sageslas Wallison Smith

Sisters S. House Hanck
Catharine Wms Senr
Sofelia Auger
Elenor Jackson
Jennet Auger
Cathe Vrightenburg
Sarah Ann Smith
Maria Wallison
Maria Evans
Sarah Smith
Mary A. Wallison

Hancock Augt 30th 1829

Church Enfield Con
First family

Eld. Nathan Slafter 59
Rupel Haskell 28
Nathan Tiffany 64
Danl Clark 53
Justus Markm 53
John Shays 45
Jefferson Whyte 22
Ezekiel Peas 32
Peregrenus Perry 48
James Perry 48
Gilbert Avery 21
Ben. T. Cannon 27
Richd Cason 30

Theophilus Wood 52
Jacob Wood — 48
Alpheus Slate 49
Peter Southwick 16
Caleb Pease 58
Sam[l] Wood — 63.
Sam[l] Foster — 16
Luther Reed 12
Homer Pease 13
Gilbert Southw[k]
Zenas Hancock

Sisters First Fam[y]
Lovice Farrington 50
Elce Parsons — 38
Elizabeth Wood 61
Chloe Mark[m] 69
Mary Wood 61
Rachel Jeffer[son] 58
Ruth Pease — 61
Phebe Green 58
Lucy Parker 68
Eunice Tiffany 50
Dana Cumstock 53
Clarissa Ely 52
Hannah Munsil 83.

Betsy Haskel 40
Olive Stibbins 30
Betsy Copon 28
Lovice Davis 27
Sybil Hulette 62
Judith Haskil 69
Cilendo Wardwel 30
Anne Irwin 25
Julian Avery 23
Aveline Haskil 20
Martha Wolcot 19
Sally Davis 19
Julia Streeter 20
Clarissa Pease 16
Sarah Woodworth 13
Harriet Smith 12

North Family
Elisha Allen
Amaziah Clark
Earl Jefferson
Jo[s] Fairbanks
Jo[s] Fairbanks jun[r]
Eleazar Slate
Abner Allen
Lot Pease
Timothy Ferry
Sam[l] Hale
Enoch Pease
Elias Pease

Daniel Pease
Eli Perse
Jacob Tinkham
Henry Tinkham
Joshua Tinkham
Daniel Sawn
Ebenezer Beers
Erastus Granger
William Sawn
Freeman Sepions
And.w Tinkham
Jas M.Clasky.

Sisters

Ruth Farrington
Melly Meensel
Hannah Munsel
Eliz.th Farrington
Anne Jefferson
Elizabeth Pease
Rhoda Emerson
Lois Emerson
Mercy Cook
Eunice Clark
Esther Markham
Roxy Eaton
Roxana Wheaton
Chloe Hale
Rhoda Pease
Lucy Markham
Rachel Clark
Beula Ely
Huldah Rogers
Saphia Newcom
Jerusha Newcom
Polly Sepions
Mary Leech
Anne Granger
Harriet Terry
Mary Rupel
Susan Sawn
Sarah A Sawn
Lydia Tinkham
Mary A M.Clasky
Love S. Steele

East Family. East

Joshua Allen
Zelotus Terry
Needham Allen
Aaron Allen
Moses Wilcox
Calvin Stebbins
John Wheeler

Darius Beers
Wolcot White
Henry Payne
Lyman Pinkham

Sisters
Azubeth Clark
Achsah Ely
Polly Slate
Lydia Pinkham
Dorcas Rogers
Lucy Rogers
Betsy Payne
Zenah Eaton
Persis Stebbins
Rebecca Stebbins
Clarissa White
Susan Terry
Caroline Abby.
Eliza Kingsbury
Malenda Kingsbury
Sim White
Mary Allen

South Society

Asa Tiffany	57
Wm Burnham	39
Jon[a] Terry	53
Sam[l] S. Steel	34.
Sam[l] Keizer	67
Abram Malcomy	64
Elisha Eaton	51
Wm Simmons	47
Erastus Webster	44
Medad Smith	39
Menasa Robbins	34
Hiram Stebbins	32
Geo. Graves	32
Joshua Bennet	30
Noah Hall	27
Geo. Blanch[d]	21
Alex[r] Blanch[d]	20
Otis Simmons	19
Jedediah Dudly	17
Sam[l] F. Streeter	17
Otis Simmons	17
Wm Robbins	16
Wm W. Gilman	14
Douglas Simmons	13
Pliny Hancock	12
Chester Paine	12
Geo. Burnham	10
Albert Burn[m]	7.

Sisters.

Agnes Mansel	51
Eunice Haskel	44
Judith Emerson	59
Martha Pears	24
Mercy Brown	84

Elizabeth Keizer 66
Ruth Maloovey 60
Mary Streeter 56
Esther Sepions 53
Abigail Terry 45
Hannah Damon 42
Jemima Steele 32
Sophia Wood 37
Lucy Walton 30
Sally Burnham 29
Mariot Knox 30
Elisa A. Southwick 28
Emelia Steele 27
Polly Casey 26
Almeira Burnam 26
Ruth Steele 22
Caroline Bradley 22
Tephziba Southw[k] 22
Eunice Burnham 19
Mariot M Paine 19
Louisa Blanchard 14
Malefa Sepions 9
Eliza Burnham 7

Next To young order
El. Philip Burlingam[e] 35
John Foster 49
Rich[d] Fry 40
Rich[d] Burlingam 57
Carl[s] Blanchard 50
Rich[d] Lyon 27
Arthur Damon 35
Simon Wade 35
Caleb Blanch[d] jr. 17
Francis Hancock 15
Alfred Fry 14
Jas Bennet 12
Sterry Fry 10
John Damon 10
Arnold Foster 11
Thos Damon 10
Nathan Damon 8
Geo. Fry 5

Sisters Wife.
Wally Fry 38
Mercy Burling[e] 29
Polly Foster 42
Polly Burling[e] 35
Waly Foster 73
Sarah Burling[e] 53
Trueloue Damon 47
Lydia Bennet 32

Olive Damon 31
Lovina Damon 38
Tamy Hancock 38
Betsy Blanchard 44
Henretta Wade 29
Joanna Wells — 27
Susan Hall 21
Eliza Frey — 16
Waty Ann Foster 14.

Out Families

David Wilcox 37
Betsy Wilcox 33
Rich.d 14 John 12.
Geo. 10. Dan.l 8 Phebe 7
Ezra 4. Matilda Fish 1
John & Mercy Baker
Alex.r Reed 44
Abigail Reed 39
Saml 9. Ephraim 4
Lucetta — 2.

Believers at Porlboy

Jeremiah Talcott 60
John Lockwood 38
Wm Reed 48
Lucius Southwick 24
Emery Brooks 22
Saml Southwick 57
Enos Lionard 21
Wm Brewer 27
Alva Southwick 18
Jas Bounds 31
Aaron Rose 60
Rowland Cramer 19
Stephen Southwick 16
Danl Martin 37
Ambrose Wofford 24
John Hill — 18
John Valentine 13
Chester Dryer 12

Sister,

Esther Bennet 50
Lucy Brown — 30
Roby Bennet — 32
Elisa Sanford — 28
Elce Sanford 25
Hannah Southwick 48
Ann Lawson 21.
Orphe Degroff 21
Phelera Dowell 19
Maria Leonard 16
Louisa Leonard 15

Mary Dryer — 16
Mary Hill — 15

Second Family

Jesse Leonard 35
Joseph Pelham 35
Agustine Leonard 34
Jason Shepard 44
Adam Vanallen 38
Isaah McMillen 31
Leonard Harper 32
Obadiah Wright 65
Shaddeus Kramer 21
Abram Hill 48
Jos Valentine 40
Daniel Dryer 39
Noah Huet 23.

Sisters 2d family —

Polly Goodenough 23
Mary A Coerts 25
Clarissa Leonard 40
Lucy Leonard 29
Susan Pelham 60
Polly Lovey 46
Catharine Capt. 17
Margaret Hill 40
Sophronia Dole 15
Hannah Dryer & 8 Children

School family

Malachi Sanford 24
John Phelps — 34
Chester Lovy — 13
Saml Southwick 12
Jos Hill 11. Marcy Leonard
8. Hiram Lovy 10. John
Spore 8. Josiah Phelps 9
Ezra Leonard 7 Ch. Spore 6
Amos Dryer 6. Geo Valentine 5 Solomon Leonard 5
Wm Spore 5 Benj. Dryer 4
Chils Hamlin 4.

Sisters School order

Tina Seaton 49
Asenath Dole —
Eleanor Cooper 33
Mary Hubbard 23
Rhoda Phelps 29
Lydia Dole 12
Bethia Hill 13
Nancy Edie 11
Dolly A. Valentine 11
Zema Phelps — 11
Cynthia Dryer 10
Lawry Dole 9
Hannah Dryer 7
Mahlda Southw. 7
Semira Lovy 7. Pamila Sanford 5
Elvira Leonard 4
Edith Phelps 4.

Tinis.

Elders — Port Bay

Jeremiah Tallcott 50 — Esther Bennet 60

John Lockwood 38 — Lucy Brown 30

William Reed 40
Lucius Southwick 24
Sam[l] Southwick 57
Emery Brooks 22
Enos Leonard 21
Wm Brewer 27
Alva Southwick 18
James Bounds 31
Aaron Rose 60
Rollin Cramer 19
Stephen Southwick 16
Chester Dryer 12
John W Valentine 13
Dan[l] Martin 37
John Wile 18
Ambrose Horsford 24

Roby Bennet 32
Elisa Sanford 28
Elee Sanford 25
Hannah Southwick 40
[illegible] Lawson 21
Orphe Degrot 21
Philero Dowel 19
Maria Leonard 16
Loisa Leonard 15
Mary Dryer 16
Mary Hill 15

School order

Malicha Sanford	24
John Phelps	34
Chester Locy	13
Sam'l Southwick	12
Jo^{s} Hill	11
Harvey Leonard	8
Heram Locy	10
John Shore	8
Josiah Phelps	9
Ezra Leonard	7
Charles Shore	6
Amos Dryer	6
Ge^{o} Vallentine	5
Solomon Leonard	5
Wm Shore	5
Benj^{n} Dryer	4
Chiles Hamlin	1

Tina Leaton	49
Asenath Dole	
Elenor Cooper	33
Mary Hibbard	23
Rhoda Phelps	29
Lydia Dole	12
Bethia Hill	13
Nancy Edie	11
Dolly Ann Valentine	11
Zerua Phelps	11
Cynthia Dryer	10
Lavry Dole	9
Hannah Dryer	7
Matilda Southwick	7
Lutetia Locy	7
Pomelia Sanford	5
Elvira Leonard	4
Editha Phelps	4

Second family

Jesse Leonard	35
Josefih Pelham	35
Augustine Leonard	44
Jason Shepard	44
Adam Vanallen	30
Polly Goodenough	23
Maryann Everts	25
Clarifsa Leonard	40
Lucy Leonard	24
Susan Pelham	60.

Isaiah M'millen	21	Polly Losey	46.
Leonard Harper	32	Catharine Taft	17
Obadiah Wright	65	Margaret Hill	40
Thadeus Kramer	21	Sophonia Dole	15
Abram Hill	43	Hannah Dryer	
James Valentine	40	and five Children	
Daniel Dryer	39	46	
Noah Huet	23.	48	
	48	94	

March 14. 1830. — Somebody is supposed to be sentimentally opposed to the powers and authorities of the ministry, & to have somehow or other given occasion to suspect that he is in sentiment favorable to a republican government. [redacted] has suggested the idea that Father Job is now the only Father remaining on earth. & that besides him all we are brethren. Somebody has also intimated that the body of Christ in its advanced growth, is composed of many members & that the holy spirit in all is the ruling influence & that no selfish or aspiring views in any individual can be admitted: & that such a body & not an individual person is the manchild who was to rule the nations. &c &c. Now somebody had better look out.

Thursday Dec. 22. 1831.

Rode to Watervleet on a visit. a very cold day found the society in statu quo: was cordially received & kindly entertained. Attended evining meeting delivered the message from the Wesleyan &c. The Christmas gift was renewed by Elder Isaachar & attended to generally on Friday & Saturday. so that hopes were entertained of a comfortable time Sabbath 25. Public meeting commenced at half past 11. a large assembly of spectators. The address to the world was delivered by Eleazar. On the character & office of Christ whose advent into the world we had met to celebrate. Isa 9. 6. was quoted as having a direct allusion to the subject on hand, but grossly misconstrued by the generality of expositors & reputed divines. Much pains said he has been taken by the clergy of the day to reproach us with denying the divinity of Christ. but we positively assert that we are the only society on earth who maintain his divinity as correctly understand it. It was then inquired whether the child was borne to man or to God & illustrated by fair reasoning that if the verse that claimed him as a son was human (as commonly a term) how he must be a human being which at once casts the whole antechrist scheme into the shade as to his divinity But the verse preceding

from the eternal throne" to us a child is born" unto us a son is given" thereby to announce him the only son of God. the heir of all things — a character truly prophetic — That from the eternal & unchangeable purpose & decree of God he was elected or chosen as first in the new creation his election being founded on his worthiness of the good which the decree of Election never extended to an individual of the race. It belonged to christ as the only heir of God to multiply & increase his order which it was impossible for him to do till his order was finished therefore the decree of God relating to election extended to a secondary object necessary in the nature of things to complete the first. As it is written whom he did foreknow he also did predestinate to be conformed to the image of his son that he might be the first born among many brethren. This being completed the purpose of God concerning election is fulfilled. and only by finding our corresponding relation to the body of Christ as we to expect salvation according to the terms of our Gospel first by dying to sin & second by rising with him to newness of life even a life of obedience to all the commands of God — Tho no mere man was ever able to keep the commands of God was admitted, but it urged with great force that he who was even begotten of God was more than mere man & there-fore to such it pertained to live a sinless life.

After preaching the Believers labored and
marched a number of songs. Sung their xt mas
hymn & closed meeting
The evening meeting was appointed at six
o'clock in the new meeting room over the
kitchen. The room was dedicated worship
introduced & a great deal of lively exercise
during the time & after the dismission
of meeting.
John Martin a lone had failed to come
forward and open his mind On monday
Elder Issachar & I called at the office of the
a long thy conversation with him & James
which went to nullify all his insinuations
& false statements respecting the cost & the
consecrated interest, & to settle the convic-
tion that all matters were safe & secure
as to the property being more lably held
for the use & benefit of the society. & here
the poor traitor found himself aground
& soon determined on abandoning his office
& the place Tuesday morning Dec. 27
James Ball set out on a sled to Middle-
town for a threshing machine & Martin
to the world. The latter invited Father to
accompany him to Dayton & there informed

him of his intention not to return & pre-
vailed upon him to go on to Miamisburg
& bring back the mare that he rode at
Jethro's return we rec'd the first information
that he was off which apparently troubled
but little uneasiness.
Tuesday we visited at the west & finish-
all matters of correspondence so far as to
contemplate my return home tomorrow
Wednesday Dec'r 28. there is a beautiful
snow & the air quite moderate Elder
Jesachar had a distressing night with
a settled colled chills &c. Br. R not much
better — the society were addressed in mee
ing last night very freely & perhaps
quite profitably — I have spent a com-
fortable Xmas rec'd the general expres-
ion of their love & thanks to the ministry
Elders Deacons brethren & sisters &c &c
Jewante I will be off by 8 or 9 o'clock
Wednesday 28 & set out about 8. the day cool
the road good — so that about 4 I arrived at
the Miami — spent the evening with Elder B.
William & Brother Joshua & retired to rest.

Thursday Dec. 29th On last monday night
at Walpvliet while in a deep sleep & in a very
pleasant frame of mind I dreamed that I was
in a dream at Union village sitting at a writ-
ting table — brother Matthew lying on a bed & both
of the aged brethren & sisters in the room. We
seemed to be in a labor on the subject of recount-
ing the principal events that had occured in
the progress of the gospel in the west. and it
seemed to devolve upon me to make out those
records which I could not well do without
the aid & concurrence of others who were equal-
ly interested. While I sat musing. Br. Matthew
spake out & said "you may freely use my
name in any case that you may think proper"
I instantly seized my pen & noted down his wor
& next Jenny McNemar repeated the same
words which in a measure released me from
any difficulty on that subject believing that
a concise statement of all important facts w.
be acceptable & edifying to the church & bene
fit to our successors in the gospel: From
this interview I was taken out into the open air
near the centre of the village where I could view
the heavens & the earth all around me & while
I stood in calm meditation it began to rain mo
dorately & kept increasing until it came down
in torrents which nothing could obstruct or
& out all was alike I entered the buildings with

as little interruption as it did the door yard
inlet covered every place like a flood but
perfectly mild in its movement, between the
meantime it raised every thing that would
float. I observed the chips & where ever there
was trash that very light or dirty thing was
on the surface of the water & beginning to move
by a gradual descent— I thought within myself
this will make clean work— for I perceived that
every thing that would float must go. I then
mused about to see what course the current
would would take and as I stood by the side of the
street it came by me pouring in from all sides
considerably rapid & I was ordered to strip & change
my clothes & while putting on a clean shirt my
vision terminated. A number being then in
sight who were among my first companions in
the gospel particularly at Union ville & Pleasant. for it made no odds where they were
to me they appeared present & mutual par-
takers in the same interesting scene

Saturday July 29, 1832 Walworth

Elder Archibald arrived here by the way of the Canal, tarried till tuesday morning.

Tuesday July 31. Elder A & John Dennis each for home.

Saturday Aug.t 4. finished covering & trimming
the Inspiration. put away. Royal — 198
Medium — 332
total — 530.

Jan. 5. 1832

Respected Elder Solomon. I have perused Nathan's Remarks & find in all he has stated but very little that I would wish to communicate to Seth. I am persuaded that a great part of it would create greater anxiety than any thing that we have here before written their sense is fixed on the original ground of Union as expressed in the intended publication drafted in the year 1818 & transmitted to Europe

11 of the church Lands which form the foundation of the joint interest at Union village were principally purchased by the mission from New Lebanon & the title secured in the line of Trusteeship appropriating the premises inviolably to the only use benefit and behoof of the Chh forever. They consider this joint interest as one throughout every branch of the community, constituting one spiritual family & each of these branches have the proper[illegible] & management of their part of this consecrated interest according to their local situation &c. &c. &c."

According to this fundamental & original view of the subject it cannot be true either East or west that a Trusteeship did not exist till after signing the Chh cov. & that all the powers pertaining to that office are based upon that instrument. Once every Believer might know whether that the trustees of the mother chh existed & transacted business here from the beginning. I did not say that the covenant members had no hand in establishing the trusteeship, I said & still say that they did not nominate or appoint trustees. Their union & approbation went to confirm the appointment previously made, Elder Rice was a trustee from the beginning, & under the influence of that office every Society in the west was founded as I think

there is no real occasion to differ from me on that point
And if the chh is one & the consecrated interest one
distributed to the use & benefit of every branch
It must sound a little queer for our trustees to bar
gain & purchase & pay for to the full amount of
their part & to contend & controvert for a preca
rate & independent title; It was certainly contempl
lated & taught that the consecrated interest in every
branch of the chh should be held, manage & and
improved according to the same rules of economy
which in every place secured the consecrated interest
inviolably to the mutual benefit of the community
But if an independent claim is got up by any
sett of trustees & they are permitted to trade &
speculate & involve themselves in debt to any
amount upon what ground is the interest secure
to the use of the community. It requires but little
foresight to discern the most threatening danger
of a total shipwreck the interest being based upon
this foundation. The covenant members & their
trustees feeling their independence may very
easily be drawn off into speculations & contracts
sufficient to involve the whole interest be a sacrifice
the life of the community at the shrine of indep
ence.

U V. Jan 7. 1832

A few remarks concerning useless Books — for the consideration of the Elders

Among the first things we were taught concerning the economy of the chh in temporal things was that all useless property & every thing of a mean quality whether in goods or chattels was to be parted off or disposed of in some way & nothing kept among believers but what was profitable, good & exemplary. This indeed sounded well & has in a great degree been imitated in this country at least with regard to stock, clothing, furniture, buildings, farms & farming utensils But how will it apply to that species of property according to which the whole economy of the civilized world is regulated, that is — Books. This article alone has eluded the common rule, & confusion has been the consequence. For want of order in the disposal & management of books much evil has existed & many lawless & unjustifiable deeds committed to the dishonor of the church & the injury of many souls both in the old & young order. Must not something be done to remedy this evil will it do to bring in & keep in all the old trash of every description & have it stuck about here & there under the personal claims of individuals Can any good reason be offered why books as well as old horses & cows & beds & spoons & dishes & pots & dogs & tallow &c &c should not be entered on inventory & go into the hands of the deacon & be disposed of according to the general rule. It may be objected that the clergy are not the proper persons to control & manage this species of property. Well if so let some suitable

person be appointed to take the general charge & oversight of all books that are not appropriated to special use: & let him inspect & select & put in order such as ought to be sold or bartered away to the world & dispose them in the hands of the trustee for that purpose. & if they are entered on inventory be settled for the same as other property in case of the owners withdrawing from the society. Would it not be more to the honor of the gospel & the peace & thriving of the society to dispose of such useless lumber in such a way than to go on & bear with disorders till they become intolerable & then get up a gift for making a bonfire of this property without discrimination. Is it not the height of folly to destroy useful & valuable books with the useless & then have to lay out money in a little while to purchase the same? I have at least for the last seven years contemplated this subject with pain, & would many times have gladly proposed a remedy, but it seemed as if it might be telling a story to a deaf man I would willingly shake it off & give my mind to other matters perhaps not of more importance but very one in a while here comes up the old stalking demon again whispering & powwowing; & Hazar must be called up to another combat with this disorderly & destructive spirit. One great reason for bringing in so many authors & opening them is that many of them contain sentiments very congenial to the gospel. This recommends them & embosoms them & so they pass from one to another. but then some gospel expressions are perhaps like so many grains of wheat among as many bushels of chaff. the gift here to be practised in

and increased both to the edification of Believers & candid inquirers, & thus preserve what is profitable & put it to a good use while the useless is purged out from the writings of Dr. Watts Wm Law the ancient Quakers. Kempis & other pious catholics many things might be selected. of great importance & not to be destroyed because those witnesses wrote & prophesied under sackcloth. It is the spirit we are to regard & not the dress pure truth under any dress, but separate it from the falsehood that it may shine in its native beauty I am sorry to see any book destroyed that has any thing in it that might be convicting & enlightening to the world. let the world have it & singleness may fasten that conviction on the conscience that will finally bring the sinner to repentance Whether something could not be done in relation to books to help the young order is worthy of consideration of the time they spend in reading & disputing about their books was profitably spent in hand labor & the books sold for their value, a double benefit would result to the interest of soul & body. If they have time to read it would be an act of benificence for the church to supply them with the right books & might even go so far as to give them a few testimonies for market. is the matter is submitted for consideration if it be deemed of sufficient importance

August 2nd 1832

2. In what sense was Christ the son of God?
Negatively. Not by an eternal generation. Not by natural generation. Not by a mysterious creation but positively & intelligibly by adoption & regeneration. I think that this will admit of plain scriptural proof.

Title= Historical Sketches

of

The rise, progress and present state of

The Believers in Christ's second Appearing

(commonly called Shakers.)

Collected from sundry Records of the Ch.

By Eleazar Wright. P. W. D.

Recorder for the Western District.

Nothing is more interesting to the civilized portion of Mankind than the history of past ages, especially whatever tends to unfold their origin & pedigree whether in a natural or religious point of view. It is an article of belief planted in human nature almost independent of revelation, that this earth was created for the special use of Man But nations have been so divided, degenerated & different in their very make as well as their manners, that they have long ago ceased to claim one origin, and as far back as we have any account from history different nations have hated each other as enemies, having no relation to God or right to any inheritance in any of Gods dominions & have aimed at the extermination of each other by perpetual wars. This spirit of extermination has again been softened down to more merciful treatment upon the principle, that different

Journey to Pleasant Hill

[1830]

Tuesday March 30 left Union village on a visit to Pleasant Hill. Took the Canal to Cincinnati in the La Fayette landed on Wednesday afternoon. Thence to Williamsport on the Messenger landed 2 o'clock in the morning. Friday about 11 embarked on the Sylph reached Frankfort next morning about 4. Thence on foot to Pleasant arrived Sabbath Morning about 9 found the Believers in health & usual circumstance. Spent a few days in visiting &c Wednesday April 7th attended court at the trial of suit instituted by Charles Ballance Sabbath 11th attended Church meeting was introduced by the Ministry to the Church as a regular Messenger from the parent Church, with important communications & as such was rec'd & welcomed by the usual manifestation of union by a general uplifting of hands. — The week following & ensuing sabbath were spent in visiting & introducing to the ministry Elders & Church in different capacities various mpages letters & the Ch covenant Sabbath 18. Letter from Alfred was read which [illegible] of the epistle & covenant & served as an introduction accordingly appointments were made for reading the same to the different classes.

Saturday May 2 1829 6 minutes to 11 Jacob & Phebe Hillback departed this life at the same moment & were translated soul body & spirit into the atmosphere on a westward direction till they disappeared, but we are told that their guardian attendants said out to turn toward the north & drop them somewhere on the frontier of Indiana

Weep not for the dead said the prophet of old
Whose names with the faithful may still be enrolled
But for the departed its proper to mourn
For back to Mount Zion they'll never return.

Francis Voris left Pleasant Hill Aug 24. 1829. after making a conveyance & release of all the property & estate real & personal that was entrusted to him as Trustee.

Pleasant Hill Tuesday April 20. 1830

According to appointment the aged brethren & sisters assembled at the west to hear the Church covenant & circular Epistle including Elisha Thos. Jacob Clare, John Voris Tobias Wilhoit. Phinehas Runyon Benj.n Burnet Obir Voris Drury Woodruff Beshus Banta Elijah Lounback Jonah Hatfield Saml. Hoosier Joseph Runyon Jonathan Bonham Stephen Manire Saml. Harris John Medlock Anthony Dunlavy Philip Hoosier Jno. Badgett Polly Banta Barbara Evans Polly Congleton Rachel Voris Caty Lounback Mercy Badgett Polly Holland Sally Hoosier, Ally Hyson Olive Medlock Susanna Price Rebeca Brasilton Polly Wilhoit Nancy Jenkins Jenny Runyon Cassia Dunlavy Jemiah Burnet Nancy Shane Elisabeth Harris Mary Green. Molly Banta Betsy M.Cullock, Betsy Manire.

After some free conversation relating to the church & society at New Lebanon, in which the number of Believers was stated according to their ages (that is between 80 & 90 there are six persons. between 70 & 80 there are 22. From 60 to 70— 64. From 50 to 60—78 from 40 to 50 43. from 30 to 40. 56. from 20 to 30—90 from 10. to 20. 81. & from 0 to 10. 31.) The epistle & covenant were read & a short address delivered at the close relating to the design of renewing the church covenant that it did not immediately reflect the aged—that no ap-

prehension was entertained of any defect in the old or that it would be bettered as respected the original signers, that I would not crook my finger to have every name in the assembly attached to a new form — the grand object was the rising generation who were advancing forward to fill the ranks & bear the burdens. that it was their privilige to renew the covenant with such improvements as were found necessary from the increasing light in our society & the growing state of the church — That the covenant itself was not written with paper & ink but with the spirit of God on the heart of every true Believer. That the rising generation was to be considered as the ark of the covenant that by progressive steps is to be brought up to the height of Zion. Hence in the present gift it concerns us to be careful of giving the ark a wrong touch. Not to cast anything in the way of junior members whereby they might stumble or be made weak — During the meeting a solemn good feeling prevailed & about 3 o'clock it closed without a single expression of dissatisfaction from any. Spent the evening till 9 o'clock in singing meeting at Mr Eastwood's

Waterviet Canterbury

over 80	1	over 100	1
70	16	80	4
60	20	70	13
50	31	60	26
40	32	50	40
30	34	40	20
20	41	30	20
		20	32
		young Believers	55

Wednesday April 21st

The middle aged & junior brethren & sisters assembled at the meeting house for the purpose of hearing the circular & new covenant: during the meeting all gave good attention and closed without a murmur

Thursday 22d. It was reported that a company of turn offs were to make a visit with their wives to see their situation on the ensuing sabbath, in relation to which it was agreed by the ministry & elders & generally approbated by the church that in case they came, no other attention should be paid to them than to permit them civilly to enter the public room at the office & there to remain as long as they carried in the peace. That in case any of their kin chose to visit them & support union with them they must consider themselves disqualified for the union & fellowship of the church, & of course fall back into their proper rank & position until they were disposed to conform to the rules & orders of the church. That this mode of treatment should henceforth extend to all turn offs & their natural kin. for the propriety of this rule reference is had to the law which is more permanent than the heavens & the earth. That the transgressor being cast shall remain without the camp in an unclean place until the even. 28. until the soldity is put or purged away. see psalm 50th

Saturday, 24th 3 oclock a company of men & women rode up to the office. Charles Balance being in the company & while dismounting, John the office keeper supposing it to be the said company of turn offs slipped out of the back door & disappeared so in they come & found the room empty except Leonard Jones who had just arrived from the world & who undertook to explain the reason of their being neglected which roused their suspicions to an implacable height. John presently returned & found John Glover & 3 of his daughters & Doctor Boswell & [illegible] daughter & Charles Balance but in vain did he attempt to palliate his momentary neglect, the house & yard were in an uproar with the cry of insult & valence on our part seemed to promise the only probation from a knockdown for the exercise of this common civil right. several brethren & sisters collected

some [illegible] the weary [illegible]

& by patience, gentleness & half forced kindness the women & doctor were induced into the order of a friendly visit took tea viewed the dwelling house & passed the time socia bly while Charles & the colonel were sipping about cursing & damning every thing about them. Charles in the mean time was waited on by his brother & sister [illegible] after which he withdrew & soon after the rest of the company followed him.

Glover in the heat of his zeal or rather phrenzy [illegible] made many outrageous expressions against the order & authority of the church wishing that he might be dead if ever he would bow to any man or any being below God Almighty. How high he exalted himself in this, it is easy to discover. Again he asserted that there was not a slave in Kentucky under as great bondage as the Shakers were to their Elders. What a most glaring audacious falsehood. when Ch. stood at his side as a proof that any one might go when they pleased or if they chose not to conform could be helped out into the road & requested to abandon the service forever without further embarrassment. Where is the slave holder in Kentucky that would treat an african so? O shame where is thy blush?

Sabbath 25. Church meeting half past 8. Read Elder Dan. C. letter, &c. labored two songs Marched in the changeable & C manner the young order being present

Wednesday 28th The Ministry & Elders being convened at the ministry's shop. an appropriate form of the Ch. Cov. was read & it was agreed to have it read next sab. in Ch. meet. also the following regulations were agreed upon to have meeting in each family at 8 o'clock. publick meeting half past ten o'clock. half past 12. Church meeting at 2 in the afternoon & supper half past four Thursday commenced Chair making, finished one frame singing meeting after supper at the meeting house.

Friday visited Jas Mickey's corner & the frame house.

Saturday Shakmary set a cane back

Sabbath May 2 1830. Church meeting at 2.
according to the late arrangement. Elder S. introduc
the meeting with a short address on the subject of re
newing the covt &c. after which the members being
seated Eleazar commented a little on the order of the
chh as a separate body designated by their agreement
to observe certain rules &c &c. read the names of those
who propperonally composed the chh at Pleasant Hill
both seniors & juniors after which the articles of
Requittance & Covenant were read. Elder Saml &
Brother James both gave their approbation to it
Elder Br. James & Edmund expressed their appro
bation & a general assent was given to what
was spoken by Br. Jas. the question was finally
put whether any had any amendments to
offer & answered in the negative next whether
they had any objections to offer answered also in
the negative one respectable member added that
he had none at present, but did not perhaps un
derstand the present. that it seemed to him not to give
common members the rights & privileges which the
former did — that the former considered the propert
of the church as a joint interest &c in short that he
had signed the covenant under those views with
a proviso & no considered the covt in the same light they
some did who had left the society. to all

in reply but to leave the matter free for consideration: proceed to labor & march a few songs which prolonged the meeting to half past 4.

Monday 3. the spirits begin to stir & tongues also: some objections & strange apprehensions ~~from Sabbath labor~~, all relating to the property & the powers & authorities of the ministry & Elders not a word about salvation or any one afraid that the new covenant will check their travel out of the flesh, or lead them into sin or cast them down from the cross. It is conjectured by some that this new gift is intended to break up the society & secure the property to the use & benefit of other societies to which they imagine that a remnant will be removed they seem to have a Russo sense. again that this covenant confirms the idea that the ministry & Elders have the leading authority; & it will be too mortifying to have the world know that this is the fact. 4th Nothing special occurs thro the week. busy making chairs finish Saturday & finish a letter to the ministry at Union village & one to E. B. Berry in Sabbath 9. attend the afternoon ch meeting Brother James has the lead Eld. Sand absent tule near the close. after the labor sit down & sing & lastly the vision of Margaret McGooden was read, E. S. shake some & dismissed Monday all matters are still. a revision of the first covenant drafted.

Tuesday 11th Ministry & Elders meet hear the draft & appoint a committee to examine correct & prepare it for a further reading. This was done & on wednesday a correct draft is finished & prepared for close inspection.
Wednesday 12. The draft read & approved by us & E and ordered to be read in each family. In evening meeting read & expounded at the centre

Thursday May 13th a heavy shower. attended meeting at the East house read the Revision which was generally approbated by the family.
Friday clear & pleasant. In order to give all a free choice to express their sense & feeling respecting church membership, it is proposed to draw up another article medicated on the principles of a joint & common living. Friday 14th may. the aforesaid article was formed, & afterwards read to the first Ds & Trustee & by both rejected.
Saturday visited at the West lot staid all night
Sabbath 16. attended the Society meeting & preached on the subject of the dispensations, to & claims from Adams garden to Pleasant Hill.
Church meeting Elder Br Jacob Shake well on the subject of ministering weakness to the weak commenced the heavenly square chain.
Monday 17th The servant of the Lord must not strive Let nothing be done in strife & vain glorying but in lowliness of mind. let each esteem other better
Thursday evening 18th a conference was held in w it was agreed to have a general church meeting at the meeting house on wednesday evening at 7. to read the

Revision as finally prepared for execution
& thursday attend to the signing of it
Rec'd this evening a letter from N. Lebanon &
one from Union Village.

Thursday May 20. The Centre family convened after
Breakfast & the Revision was subscribed by the following
brethren & Sisters viz Edmund Brant Vincent Run-
yon John R Bryant Wm Runyon Jonathan Vancleve
Stephen Manire, Martin Runyon, Wm Shields
Micajah Burnett George Runyon Maurice Thomas
John M.c Bride, John Voris. Mark West
Nathaniel Wilhite William Manire J Ballance
Zachariah Burnett Joel Green
Betsey M.c Carver. Polly Sapreen Sally & Runyon.
Elizabeth Jenkins, Betsey Runyon, Cyrene Congleton
Sarah Pool, Nancy Price, Lucia Dunlavy, Elizab.h Bur-
nett, Jane Runyon, Tiney Darby 2d, Agnes Jenkins
Betsey E Roberts Patsey Wilhite, Maria Saylor, Anna
Tyson, Polly Congleton sen.r Jane Hutton Ann Reed
Betsey D. Wilhite Fanny E M.c Carver. Polly A. Harris
Dosha Vanbryke Lucinda Shain, Hortency Hooser
Priscilla Manire Sally Price. Lois Montfort Lydia Cooney
Prudence Ballance.

After Dinner the East family added their signatures
including James Congleton Tho.s Shain. Wm Darbricke
Anthony Dunlavy Sam.l Harris Francis Montfort. Philip
Hoosier John Medlock John Shain Eli.s M Connael.
Marquis Gregory — Milly Burnett Mary Runyon
Peggy Montfort, Sobria Voris Nancy Shain Eliz Harris
Betsey M.c Cullock Molly Banta Betsey Wilhite, Mary
Hatfield Nancy Runyan Betsey Hutton Polly Henson
Polly Montfort, Rachel Harris, Sarah Ann Markham
Polly Voris Polly M. Gregory Susanna Roberts Charity Badg.t
Betsey Wilson Nancy C. Page Polly Manire Betsey Mayall

Betsey L. Ballance Ann Banta Jane Wilson Betsy Banta
Betsey Lefferen Rachel Green Matilda Runyon
Next after supper the West family viz Jacob Monfort
Philip Leinbach Emily Runyon Elisha Thomas
Bond Burnett Jacob Claar Hendrick Banta Jonah
Hatfield Peter Voreis Tobias Wilhelm Phinehas Runyon
Samuel Hoover Minerva Gregory
Jane Ballance Cynthia Gregory Rebeca Banta
Polly Banta sen^r Rebeca Braselton, Susanna Pine
Mary Green Sally Hoover, Barbara Evans Sally
Medlock Mary C. Leinback Anna Fielder, Polly Hollen
Anna Banta Polly Banta jun^r. Charlotte Jam.
Phebe Harris Abby Wilson, Marcy Badgett, Sally
Badgett, Catharine Medlock, Susanna Leinbach
Charity Green Nancy Harris—
This afternoon the Revision was read to Phinehas Runyon
John voris & John approbated it but said that at present he
was not prepared to sign it that he had to settle his business.
Saturday 24th a letter from Elder Barry^r Sitting
Saturday night & day at the West lot. had a good meeting
Sabbath a wet morning no publick meeting. Chh meet
ing at 2 o'clock mostly in members new & old
Monday 26th attended to signing the Revision at the
west where Wm Shelby sen^r Polly Congleton Patience
Runyon & Hannah ~~Elizabeth~~ signed it. Next at the centre
Mathilda Bryant, Polly Wilhite Lucinda Congleton
Cassandra Banta Nancy Hatfield Susanna Bryant
Polly Price & Hannah M^c Carver signed. amounting
in all to 46. B^rs & 99. sisters. next we attended at the
east house read the Revision to Davis Dunlavy after which
the Elder Brother asked him what he thought of it. His an
swer was "It is the best I ever heard".. & he immediately
prepared to sign it with his own hand, & with some assistance
to steady his hand did actually subscribe it in quick & right
manner: There with Elder Sam^l & brother James went to the
frame house, spent the evening attended selling meeting read

the Revision talked & sung till 10 o'clock.

Tuesday May 25th went with the ministry brethren to the Mile, inspected the broom handle lathe which commenced its operations yesterday, thence to the dwelling house where the Revision was subscribed by Drury Woodruff, John Linebah, Betsey Munro, Lois Martin Susanna Redmon & Rosina Banta, thence to the West lot read the Revision to the family & returned by ½ past 3.

Wednesday May 26. Sister Catharine Midlock departed this life and at 4 o'clock the family at the frame house subscribed the Revision. J. W. W. & R. C. present.

Thursday 27. Lewis Varner was killed by a fall from the outside door of his house up stairs, he breathed a few hours then up the ghost at one o'clock. This afternoon about 2 o'clock the West lot family subscribed the Revision.

Friday Lewis is buried at half past one a very wet day.

Sabbath 30. no public meeting. I absent from Ch. meeting

Monday May 31. Elder Benj.n & his lot arrived at Phila

Evening commenced the examination of Letters Cov. &c.

Tuesday June 1st all still, Wednesday 2d Went with E.B. to the mill some talk on the road about the Cov.t stating that the subject has not been yet hinted at S. U. no any idea that it soon will E. S. is anxious to have the matter going on here

Wednesday & Thursday all still Friday 3d make a general & good visit at the frame house

Saturday June 4th Visit at the East house. Received a letter this evening from Elder Solomon have an interview with Elder Sam.l C. & Elder Benjamin relative to the Cov.t Elder Benjamin agrees to and promoting it at Pleasant Hill but not to touch it at South Union. I form in his belief that he will be fully justified by the Church in his delays. as they have not seen nor heard him in any of their communications

He is however ironically willing to stand out of the way
& let those who have authority go forward & execute the
business, & in the same style acknowledges & plenipo-
tentiary from the Chh. &c &c &c Human Nature
a meeting of Elders tomorrow for counsel & deliberation
Saturday June 5. The ministry & Elders met & agreed to proceed
to the execution of the Covenant & to have another reading of it on
tomorrow. Sab. June 6th Church meeting at two. The Covenant
was read, & expounded by the ministry, & the question put whether
the church were agreed to adopt it or not. all who were
prepared to adopt it might express their approbation by stand-
ing up those who dis approbated it if standing might sit down
such as were sitting might keep their seats, the ministry
& Elders all stood up & all the adult members, three who
were minors kept their seats
Monday & Tuesday & Wednesday were spent in preparing a compleat
& finished copy, & on Thursday 18th the church met again
at one o'clock for the last reading & after which it was agreed
to commence the signing after a short intermission at the
centre, the last amendment was proposed by Mercyah Bennet
to strike out the first paragraph in article VI sec 5 this was
done & the signing commenced and was conducted decently &
in good order till the members of the centre & east families
generally subscribed & it that evening
Friday morning 19th it was executed with general freedom at
the West family & the scene closed about 10 o'clock. It is agreed
for the south union ministry to carry here title next thursday.
Sabbath 13th attended Chh meeting at 2 P.M. Min took
their leave. Monday 14th finished a letter to the East.
Tuesday 15th S. H mendley for home. I
accompany them about nine miles
Wednesday to work at chairs, have finished 2
arm chairs & 12 common ones. & 2 H bedsteads.
Thursday. Counsel at the shop. Appoint J Hankin
Recorder &c. Saturday commence reaping.

Sabbath 20 wrote to Elder Mc. Chh meeting at 2. It was proposed for all private correspondence with turn offs at the office with their flesh hin to be cut off & all such intercourse for some of the good brethren & sisters to be present. Monday went to Harrisburgh with the letter Next Tuesday is proposed for any who are prepared to have a privilege of signing the covenant Tuesday 22d. The covenant was accordingly subscribed by Ann Reed Prudence Ballance, Hannah McCarver, Nancy Hatfield, ~~Davis Dunlavy~~, Susanna Redmon, Lois Martin, Elisabeth Harris Patience Runyon Davis Dunlavy, Wm Sheets and Lewis Wilhite, & Rachel Green.

Thursday 24 Abram Wilhite arrived home from his trading voyage

~~Sabbath 27th wrote a letter to Elder Benjamin Chauncey, one~~ ~~Monday 28th went to Harrisburg with Robbins~~ & Rufus

Thursday July 1st Abram & Polly Wilhite subscribed cov. & Le

Sabbath 3d the most beautiful rain & river saw fall from clouds no meeting.

Monday July 5. rec'd a letter from Elder B. & letter. fee unum sedilem pro C.D. 15th omnibus

Today court commences in Harrisburgh. a vacation proposed.

Tuesday agree to decline 5.4 visit court continues Wednesday I attend also thursday suits not called Friday two suits of C. Ballance called & continued. spirits calm & civil. return home 4 o'clock.

Saturday non attendance at court Sab. 11th Meeting as usual

Monday 12. Nothing singular. Tuesday 13. Work at the Garden home go with Br. Rufus to Col. Thomson. and in the evening Minister & Elders in council agree to have Mr. Meerson & poem printed

Wednesday 14. go to Harrisburg with Rufus. talk of Billy

Thursday 15th Rufus to Harrisburg. ego servabam

Friday 16th Do 20 Do I want to go home. Irwin set arrived

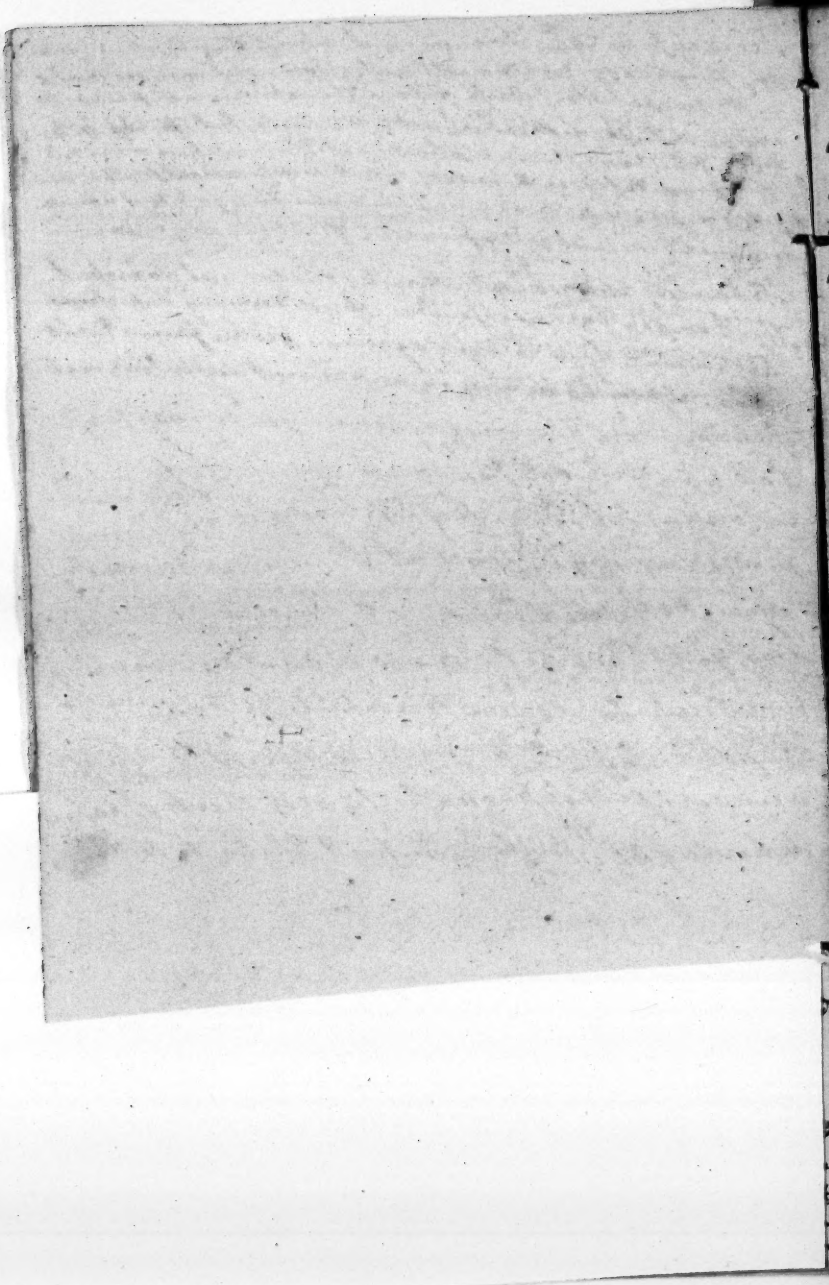
Saturday 17th finished a neat copy of Revision — Sam Davis here

Sab. 18. public meeting El. preached preme Chh meeting at 2 a new march introduced. Catechumen and priest Magee & Others Lodge at the office. Monday Examining office papers. Hornet and

29 July 17

Tuesday July 20th.... derangement about the printing yesterday proposed for an appointment of some one or more to aid in the preparatory work. veto.— The expences to be paid by the editor. veto. The dedication not to the world but the obs. veto. on the other hand the work to be done at Warrens by order. veto the expences to fall on the society. veto. to be done with out further unnecessary labor unseen. veto. to go home I am prohibited to go to Lord have been instructed thither I go. Drajuvante. Weather dry & warm

Wednesday 21. one o'clock Ministry & Elders met to inspect the Records— various objections offered & many improprieties that we will have to begin again.... Brother James Edmd Gpr. R. appointed as aids in preparing & adjusting matters of record. — Thursday Friday saturday prep. Sab. 26 write a letter quae non mitto proach de Monday 26, Tuesday 27. Wednesday 28 Thursday 29. attend at Cunningham's Sab. office & spend that day & the next in answering questions relative to a suit in chancery in which Balance Banta Gaskill & sapeen are plaintiffs & the trustees defendants Briggs answers filled perhaps 14 or 15 sheets of paper Saturday 31st rested, Rufus & Elisha to town



Friday February 10th 1832 set out for Waterloo about 10 Oclock — The road very muddy — arrived about sunset, and was kindly received. Ministers and people all in usual health & spirits. Brother Robert is preparing to start next morning to U. C. This arrangement is immediately abandoned. Lodge tonight in the garret as usual, find it an encumbrance to the order. and conclude to propose some other arrangement for my accommodation during my stay.

Saturday morning clear & pleasant — talk over matters & things, with the company & with James Ball from which it appears that my present & immediate concern is about the affairs of the office particularly the office books of account and of record. Propose to Elder Issachar to put up at the office which meets his entire approbation. after breakfast all being agreed Elder Issachar conducts me to the office where I am soon located in a commodious room. The books produced & I commenced examining them.

To day I answered Elder Matthews letter & gave him all the information that I thought was necessary & proper. Note. It was but a few minutes after I got to the office till the thunder began to roar & the lightning to flash & the rain to pour down in such torrents as produced the greatest flood that has lately been seen. — Among all the office Books I found no Book of records, & could not learn that any had

been kept in the society except by Nathaniel while he lived at the West.— In the evening I went to the west & got Nathaniel's book. & so pass the time away till next day.

Sabbath 12. Wet & muddy no prospect of public meeting The Believers meet in the meeting room at ½ past 11. Elder Issachar in the lead as usual Eleazar speaks some to the assembly giving the love of Henry absent, unwell. After meeting visit the family from room to room, conducted by brother Robert— the time passes quite agreeably. Meeting again at 6. prepare to have Eleazar preach furnish seats & a discours of about 3 quarters of an hour is delivered on the plain doctrine of the cross which seemed to be well received. Singing & marching finished out the meeting. & I return to my lodging. ~~But~~ Having in the course of the morning meeting opened the business we had in view relating to history of the society requesting all who had any written memorandums of Events to produce them we expected on monday morning to commence the work beginning with the church covenant covenant but on inquiry found that could not be had, it having been taken to U. V. for safe keeping. Monday 13. The air is changed to freezing & the ground frozen quite hard. After breakfast brother Robt calls & proposes to go to U. V. after the papers I propose to go with him— again Elder Issachar calls & we talk the matter over. he wishes me to go alone so the

matter is left is left for consideration, A meeting of Elders & others is appointed at 7. in the evening. I attend James Ball absent the meeting is abortive. We talk over the matter who shall go down to the village I propose to Elder Isaac as for him to go. He says he is entirely unable. & finally consents for Br R & I both to go if we will return as quick as possible is unwilling for us to stay more than one day at the village— the sisters agree to his proposition so the matter is concluded. and Tuesday 14. at half past 7 we set out & worked our passage as well as we could so that we arrived at the office about 3 o'clock.

Now for a short report of the general state of matters from the communications made.

As for trials the principal seemd to be centred in an unsettled feeling in the Eldership as to the leading gift & the effects of public ministration,— Elder Isaac most feelingly declared that he had no other word of God for the people than what he delivered. & on the other hand it appeared that his helper felt unable to stand under the weight & burden of the opposition that was generally felt to his ministrations On this delicate subject I could not but sympathise with both sides believing that all were conscientious & sincere. On the one part it is a fact that the society is much lacking for talented members to establish Chh. order in a manner that would suit Elder I's faith & feelings consequently he feels bound to hold his station only so long & expose lacks according to his understanding. On the other hand the people are as sensible, of lacks in the order of government

for which they are not responsable & which it is only their power to remedy, & think it unjust to have all those evils charged to their account without discrimination &c &c

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Peggy Buchanan states. That Elder Jpatkard & Benj^n visited Babah & preached at their house early in the month of June 1805.
That John Heuston opened his mind the next fall perhaps in october. That John Stuart & Peggy set out the next February, & in March following John & Phebe Patterson. William & Sally Stuart James & Betsy Milligan Abram Suckard & herself & Caty Stuart all set out about the same time. That James Milligan moved to John Heustons in the spring of 1807 & took charge of the farm & John Heuston moved to Union village soon after James Patterson & Jenny set out some time in the month of June 1806 & at the same time Rachel Suthard it was not till the spring of 1807 that Jane Buchanan & Eunice Patterson set out they compleated their journey the same day

This belongs in
Rich McNamara's
Diary —
Locker 25 5 ?

A Supplement

To

The Investigator.

Published at Lexington Kentucky in 1830.

Exordium

The Investigator otherwise called the Little Blue book, containing 48 pages duodecimo, intituled a defense of the administration and Economy of the United Society against sundry charges & legislative enactments, which drew forth some of the best political talents in the state, in the investigation, and has so far resulted in the support of the institution upon principles better understood and more clearly consistent with political justice than from any discussion previously presented to the public

The limits prescribed for said pamphlet excluded considerable matter, which was prepared, a part of which has been preserved & in the progress of the investigation may be of some importance in setting forth the institution in a stile

clearer light as respects its primary object and design & its consequent rights prevelages & immunities.

Supplement. Trowns. page 29.

"Now to close this part of the subject and sum up the answers to every objection on the ground of sympathy piety, generosity & moral honesty let it be duly considered that we hold the institution as divinely authorised and directed.— That the principle of giving & surrendering property or service to the use and benefit there of was originally planted in man by his Creator. and by the influence of that spirit men are disposed so to act. That when influenced by gospel faith & feeling to give, they do it understandingly, "hoping nothing" in return. That gifts thus consecrated are now as originally surrendered to the founders of the institution, and by their authority Trustees are chosen and ordained to take charge of said property & apply it to the

objects intended. This is the order, and we know of no other given of God & protected by the just laws of men. That in this order no one can say that aught of the things which he possesseth is his own; therefore no just law can make that his own which he has voluntarily disclaimed. It therefore remains to show on what ground this divine principle is supported by the laws of the land.

As long as the civil compacts of men will admit of the existence of a gospel church, they must admit of the just relation between the two governments of church & state — the civil community & the spiritual or ecclesiastical order. There are corporations celestial & corporations terrestrial and the one must be acknowledged as a pattern or figure of the other. The Apostolic Church was properly, & avowedly a spiritual corporation, one body having many members subject to one head. Whether it be called a voluntary corporation or chartered by the legislative authorities of heaven. it was truly & properly a corporation & has been so acknowledged in all ages down to the present day.

What then is the doctrine taught by the civil law concerning corporations.

"The rights of persons die with them, but corporations are contrivances to perpetuate rights notwithstanding the death of the parties concerned; & to keep up a sort of immortality."

"There are many of those institutions intended for the promotion of learning, manufactures, commerce & religion, for colleges, hospitals & charitable purposes.

"The general duties of all bodies corporate is to act up to and conformably with the end for which they were created — The power by which a corporation is granted and endowed has the sole right of constitution unless the power is legally transferred to another which may be done to the exclusion of natural heirs. If the founder of a charitable corporation appoint a visitor and limit his jurisdiction by rules & statutes, if the visitor in his sentence exceed those rules, an action lies against him: but it is otherwise when he mistakes in a thing within his power see Bl. 1. p. 481.

"Any particular member of a corporation may lose his place by acting contrary to the lawful rules thereof, or he may resign by his own voluntary act."

Whether these are the precise principles according to which the church is constituted is not essential in our present inquiry. If the chh is really a spiritual body an aggregate corporation it must have a founder a visitor, contributors & such officers & orders as are necessary to effect the objects of the institution.

With regard to the primitive chh at Jerusalem, no person of intelligence can hesitate as to its perfection & the proper persons authorized to exercise jurisdiction according to the rules & statutes given, neither can it be reasonably disputed that the appointment of trustees & vesting them with the care of the temporal interest was the proper medium thro which the temporal affairs of the church became cognizable in a civil point of view; and in the same line of order the church now stands ready to transact all matters of trade & commerce with the world & to settle all just accounts. And our being a religious corporation, voluntarily or sivilenally associated cannot bring us under the jurisdiction of law as such, No human authority one side of our own mutual agreements can either constitute or dissolve our social bonds. Congress can give us no charter for the corporate rights and

prerogatives which was possessed. They are prohibited by their own bill of rights from making any law respecting such an establishment."

Finally, we think upon due consideration it must appear to all men of sense & candor, that there is good right & authority under our national government for providing such an institution, that the funds being expressly consecrated to pious & charitable uses are lawfully conveyed & committed by the founders to the care & management of Trustees - That the duties of the trustees are lawfully defined & limited by an explicit covenant or constitutional agreement and that the property placed in that condition is out of the reach of the contributors who can hold no personal claim to it otherwise than as partakers of the benefits as members in common with others That the trustees are restricted by statute from refunding to any contributor the contribution given or conveyed. and to do it would be a plain breach of trust. The property thus devoted to specific uses & legally vested in a trustee ship who are restricted by legal rules & statutes; what law or code of Laws was ever instituted to alienate such an interest from the objects intended

and to devote said property whether real or personal
or any part thereof to the private & personal use
or lawful claim of either the founders, contribu-
tors or Trustees. We say such a thing is unknown
in any orderly government, such an exercise
of power would negate every principle of law &
equity. & in all reason would be deemed an out-
rage on civil rights of proportionable magnitude
as the joint interest of a corporation is of
greater importance than the interest of an
individual. Therefore law & equity have no-
thing to do in the matter, but to protect the in-
stitution on its own corporate principles and
stipulated rules. & to see that all concerned act up
to and conformably with the original ends of the institu-
tion."

Since the foregoing investigation of the subject
it has come forth in something of a different form
& appearance. In consequence of the treachery
& apostacy of a principal trustee who with others
was vested with the fee of the lands & real estate of
the church, it has become more than ever a matter of
inquiry on what foundation the legal right to the use of
the interest is based. inasmuch as the deeds or rules

less made to the trustees are universally lacking of the terms common to vest a fee simple in the grantee. This manifest lack in the conveyances has given much uneasiness to some as if the whole estate was in jeopardy of being forfeited & lost in consequence of this supposed deficiency in the titles. Others professing to have a full understanding of the matter express the fullest confidence in the titles as they are worded & consider them much more to the purpose than a legal ascertainment of the inheritance in the trustees & their heirs. inasmuch as it would be clearly granting a right of inheritance in those individuals repugnant to the constitution and mutual understanding of all concerned. the right of inheritance is in the community as a body which on no consideration whatever can be transfered to the natural heirship of any individual But it is ignorantly suggested, that for want of the word heirs it is but a life time conveyance. of course that the title becomes null & void at the death of the trustee. there being no one designated in the deed to succeed him in the possession. But this mode of reasoning is entirely foreign from the point. for in the deed there is no personal or individual right of inheritance vested in the trustees, they

Monday September 10th 1832 Eleazar & William Philips arrived at the Hess.

Thursday 13th William & Sally Philips & Hannah Hoag set out for Waterbury — Today a council was called to deliberate on the subject of Church members accepting & receiving pensions for military services in the revolutionary war. After due consideration it was agreed that there was no impropriety or inconsistency in any of our brethren, accepting of the provisions & benefits of the act of June 7. 1832. Nor for the church to admit as a part of the consecrated interest those pensions appropriated by government for their support & benefit inasmuch as the ch contributes their equal part for the support of the government & our aged brethren are now maintaining themselves or fulfilling the common obligations of Christians here in supporting the interest by their actual services. It is highly proper that they should be released from those obligations & enjoy the benefits of those provisions so justly merited from government in their younger days & that those just provisions should be conserved to their use & benefit by coming into the united interest, & being appropriated to their benefit on church principles the same as other consecrated property of which they equally partake with their brethren according to their needs. It was further agreed that the following brethren to wit Francis Bolls, Joseph Short, John Worden Abner Bonnel, Reuben Morris, Benjamin Howard Abijah Pelham & Benjamin Cox be encouraged to prepare & forward their respective applications according to law — & that Eleazar wait upon each of them & take the minutes of their several terms of service to be used hereafter as the case may require.

This Evening waited on Reuben Morris & took the minutes of his detail his term of service appears to be 4 years in the continental service & 8 months in the Militia

Tuesday Sep. 14. Benj Howard related his
military services in the revolution which
amounted to between two & three years
Next Abijah Pelham states that he served
about five years.
Next Benjamin Cox one year & 8 months
Abner Bemus two years
John Houston 2 years and one month
Frances Beedle about seven months.

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	2.	
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	2	
	2	1
	0	7
	18.	0

Saturday 15 drafting Declarations
Had a free conversation with E. B. Wm who
is clearly of opinion that W^t Society ought
to be formed into a gathering order & head
quarters to be established at the centre
of this evening Joseph Worley arrives from N. Union
Sab. Sep 16 th. Church meeting at half
past 8. The constitution or covenant of the
Chh was read by Eleazar and the vote of the
Church taken whether there were any objec
tions to any part of it any amendment to
be proposed or whether it should remain
as it is & it was agreed that it continue in
force as it is without any alteration or amend
ment — Is an introduction to reading the covn
ant a short discourse was delivered by Eleazar
showing the relation that in all ages & dispensa
tions subsisted between the civil & ecclesiastical
governments the one being a figure or form of the
other as much as the natural creation was a figure
of the spiritual. That the american government
was first patriarch Genl Washington being the
the father of his country, & his word as head com
mander the law — next that the several state
between united under what was called articles

confederation & lastly under a permanent & form constitution. Was in like manner the chh had been organized under the ministry of our blessed Mother Ann whose word was a law to all who enlisted under her banner — that as the several societies were formed & increased they adopted such articles of agreement as stood for the time present to hold them in union & in order — that the faith & principles rules & manners of the church being sufficiently matured a general constitution was now formed & established subject to amendment whenever it might appear necessary. That this constitution must have its proper bearing on all who claimed relation to the chh whether they subscribed it or not, but that those who signed & supported it would stand in an honorable point of view to all succeeding ages.

Monday 17. Finished copying the above and Declaration & in the afternoon a comunal met of Elders including Bro J. J. & N. W. & Ab. The writings were all read & approved. Spent the evening in agreeable vein at the ministry's shop & took house & returned to the office & retired to rest. Tuesday morning set out for home accompanied by Nat P. and a little waggon. arrived between two & 3 o'clock all well

Sab. 23. Meeting as usual Eleazar preached
Monday 24 Br Robt. to the village for sheep
Wednesday returned. & back on thursday
Saturday 29. Joshua arrived with Nelly
Sam'l Duthill & Malinda Watts. The last
mentioned are destined to remain.

Tuesday Oct. 9. 1832. Alex Hughey to the village
Thursday returned. Sab. 11. Meeting as usual
Tuesday 16. work off a form. The S. of H. Rev

Tuesday evening meeting appointed 1/2 past 7
weighty matter on hand.

Sabbath morning. Oct 21. 1832.

The order of creation opens with great clearness to my view. — the natural first & afterwards the spiritual — first the body & afterwards the soul or spirit. The body is prepared by the female or mother, the spirit is engendered or begotten by the father. the offce of the mother is first — that of the father second. the mother is on earth, the father in heaven. A body hast thou prepared me, is addressed to M. Adam begat a son in his own like[illegible] i.e. he implanted in him, a soul such as his own, Abram begat Isaac. &c all this begetting had respect to the implantation of soul, mind or spirit.

The tree of knowledge is that poisonous upas which extends its influence over every thing spiritual & divine. Adam never knew his wife till he had eaten of this fruit, but was not in danger that he ever should have carnal knowledge of her. One act of multiplication had passed and he knew nothing about it, he was in a deep sleep, or as the Hebrew word Tardemmah signifies in an ecstasie in which the soul is absent from the body. The rational or intelligent part had no concern in the business — it was totally absent & knew nothing of the process. this was the order of original & natural generation. The soul was created for nobler purposes than to pry into these mere secrets of the animal nature this belonged to the animal creation for which it was fully competent. From the time of Seth, till after the flood there is no more account of any man of God knowing a woman

In the line of the patriarch their work was to begett a first-born to fill their lot & then go on & beget sons & daughters. Which constituted a royal priesthood. a spiritual generation a holy nation to show forth the praises of him who had called them from darkness & the works of darkness into his marvelous light. and through the whole line of descent we except say to the present period & in many cases said that there was any knowing on the occasion but the expression "he knew how not" is not unfrequent. Sab. 21. B. R. & W. to the village

Thursday Oct 25. Elder Hyatt to the village
(Wednesday Br Robt returned)
Saturday evening 27. the rec.d a letter from
Br Matthews with news of the box of 6th
being found in Giddens' ware house. Clear
To day fixed my stove which makes the room
very comfortable.

Sabbath Oct. 28. Harriet Rice absconded
Monday 29. John Rice & Jethro got home from
Lancaster having been gone 8 days.
wrote to Elder S.r by John Baxter.
Tuesday 30. Elder Hyatt returned home
Weather remarkably warm & pleasant
Saturday 13th Robt talking stays all night
in his shop I lodge alone. R. absent from
supper & meeting. Sabbath Oct. 4. 1832
John Rice wants to go & see Harriet has
petitioned Br R. to send for him & he expects
to come. Meeting in the house pretty lively

Evening meeting a good spirit in taking
up general business. the mile to be under
the lanyard to remain in statu quo
till some way opens for a change. mem
bers to keep their distance from those
kind workings and all to mind their
own business &c &c.
Monday Nov 5. David Price to the valley
to bring home William Phillips. by E.S.
order & arrangement. I chair making
Bro Robt. stays all night at his shop
I retire near bed time & find E.S. slaking
in the room, reading sister Eunice's Ltr
in the opposite room, make my escape
to E.S. thence return & go to bed. rise at 3
& retire to the shop. I trusted on my side
Thursday David & William return home
Sabbath Nov. 11. Public meeting as usual
Tuesday Elder Isaacs
comes with a report from T. W respecting
the coloured children. Is resolv'd to take the
subject in evening meeting. agree to
suspend the decision for further consi
deration — on Thursday W. P. arrives takes
lodging with Elder Isaacs
Nov 11. Sam. C. Kimmel
makes a riot in meeting.
Tuesday 13th I ranked S. K to the pit
Elder I. & H. to Waynesville.
Wednesday Wm helps at the press.
Thursday I. & W. at the west of town cedar
This evening Bro R delivers a good lecture
&c &c &c.

(Christmas times.)

Sab. Dec.r 2. 1832 A preparatory discourse was delivered.

Monday James Milligan opens his mind & is willing to sign the Chh covenant.

Tuesday evening David Price opens his mind.

Wednesday Evening Ashbel Dr James Mas-
ten tomorrow in the forenoon,
Thursday & Saturday at the prep

Sabbath — 9. Heavy labors with E. J. His trials are heavy at the Eldership for acting in any matter without his knowledge he claims a right of knowing and judging of every thing that transpires. Three hours spent to satisfy him that we had done nothing as yet secretly that Melinda. Ashbel & wife sent here as much without our knowledge as his the same respecting the black children &c. It is all a farce about his surrendering his gift & authority to Eleazar. There is nothing of it. His long labors among this people gives him a claim that he never means to relinquish. — Monday morning 10th

On this subject of surrender & transfer it is proper to reflect how the gift has passed from one to another from the beginning. It is a fact that requires no argument that that Elder & the rest their license from the then head of the society & all the power & authority that related to the ga

of the people was given thro the Tustle creek Session. Those Ministeriers had no power from the church to do a thing. They received all their power & influence through the agency of the existing order, the chain was never broken. No independent power ever thought of. Y other foundation can no man lay than that which was laid by the power of God our faith was not founded on the wit or wisdom of man. All things were in perfect readiness & it remained for the workmen to go to work & do it according to the pattern already showed. of these facts I am a witness. That the gospel was given here on the ground & no where else

Saturday night Eleazer taken with a violent dysentery

Sab. 16. Retired— the subject of meditation (Where is he that is born king of the Jews? In heaven. Is he an Christian) In the popish says the Catholic church. In the Bible says the Protestant. I to me saith Mother Ann. and every one of her true followers.— Born.— Where, into the honest heart & soul of a good Believer. a King for this cause said Xt came I into the world. to give & establish a constitution, laws & ordinances never to be altered. Not to destroy the law of Moses but to establish it & settle all arrearages. Must then for by this law we get the knowledge of sin. The first precept of which is thou shalt have no other Gods no other guides no other doctrines— this is the first thing necessary to settle & a violation of this

artick was the first thing that tore the church to
pieces: introducing their vain Philosophy. & we know
that the same divine revelation has been renewed
by Mother Ann & established by the church to abide
forever — & if any soul set out to follow any other
guide or to receive any other doctrine it will
lead them another road & their end will be according ly.
The first class of sins is — in point of faith the
second is in point of morals 1. an actual bowing
down to & worshiping to any other god offering praise
honor power or any thing pertaining to salvation
to any other spirit doctrine, system or embodiment
whatever. the spirit revealed thro Mother & her
successors is either competent or incompetent, if
competent let us follow that alone, if incompe-
tent let us look for another — The church is ever
thes has or has not all things necessary to salva-
tion. if there is any lack we should be looking out
for a better otherwise wait till that which is per-
fect is come. and not go to pilfering & pilfering
according by what is held as sin by the church is to
be opposed & forsaken as such: 'all disobedience &
rebellion, lying, false swearing — stealing, grabbing my
the lusts of the flesh in any man, man with woman
man with man or with beast, or with any instru-
ment or even with the desires of the mind, considering
it agreeable or desirable, all covetousness, dis-
contentment with our lot — unthankfulness in
the very heart without a cause evil speakings evil
surmisings backbiting & whispering drinking spir-
tous liquors, spending time in idleness & uncleanness

inattention to order at meals, meetings & in our rooms resorting each others rooms needlessly offering temptations of the flesh by signs grieves or even endors, find fault with things that do not concern, casting dishonor on those in case to weaken the faith & respect of others all these & such like are works of the flesh to be soundly exposed & rejected in order to the souls' health & increase in the gospel

Tuesday Decr 18. Elder Issachar & N. P. have finished putting up their gardenseeds & complain that they have nothing to do Elder I. applies to me to send some employment for Williams. In the evening we have a conference relating to keeping the 4th covenant and cancel the causes why it was not signed when first proposed and in relation to the eldership being any means of frustrating the business by unwarrantable speeches all conviction on that ground was spurned with this expression "I am not sorry for any thing I said nor never shall be." — So the matter stands forever unsettled. B.ro Robt has gone thro with N. & P. & they stand as they did. personally aloof from Eleazar and the quintelacum. She thinks that there are ten opposed to signing the covenant. So that point is settled at present.

Packet S. Lawrence Capt. Bowen
10 Miles from Utica Wed. Sep 9. 1829.

Br. Matthews Being at leisure & in a situation suitable for reflection I call to remembrance your Fatherly admonition relative to what might be called bad manners, some short time previous to my setting out on my present journey. And realizing myself now mentally in your presence I shall honestly tell you how I have got along, and for what remains I am not concerned. Perhaps a close observer of manners may on some occasions have detected me in the disagreeable practice of hacking, But I am not sensible of having indulged in that thing at any time in a manner calculated to disgust the most delicate feelings. It is true, in consequence of some slight colds I have been troubled with Phlegm more or less, but when nature has dictated the necessary discharge I have usually retired from company to clear my pipes.

The other & more weighty matter comes next into consideration viz. the senseless sleepy yawns and gaps. From your Fatherly kindness & inspection no doubt you have had reason

of offering some caution, as no doubt from the state of our atmosphere for some time previous I had contracted a habit of gaping which was not easily cast off, but I am happy to inform you that a change of climate, air & incidents has produced such a change in my feelings, that I know not but I have passed thro' every company but I have met with in perfect innocence as relates to the offensive gaps. And never have I had so fair an opportunity of reviewing the different causes & effects relating to that thing before. I had not been two hours on board this boat, till the yawning spirit fell on me with a pressure not exceeded in any circumstance of my past experience and yet I can scarcely raise animation or power of honor sufficient to expel the attack. But as we have a variety of passengers on board who serve as a looking glass to observe men & manners, I conclude for pastime to notice them a little and take occasion to review some of my former observations extracted from the works of Chesterfield Franklin and others.

"Attention is the first elementary of any application. No man is fit for company who does not give proper attention to the present object. Newton or Locke may be thinking of right to abstract, non ego. Shake to an

absent man et narras fabulam surdo.
I can be justified in absenting myself only
when individuals talk too much, or to no
profit. Absence in such a case may serve for
a reproof wisely administered. It is very im-
polite to appear melancholy or immersed in
thought in the midst of cheerful company;
such had better retire. A well bred man
ought to avoid too frequently gaping or yawn-
ing as it betrays disgust to the company,
or at least a stupid obtuse sense.
Many sensible people have certain odd tricks
which excite disgust. Such as officiousness
or childish fondness is offensive to a well bred
mind. It is disagreeable to see one at table
to busy them herself very much in helping
others where they can conveniently help them-
selves. Never take up a dish or hold to
one who is nearer to it than yourself, as it
implies that the person waited on is either a
child or a fool or laboring under some inca-
pacity or that you are uncommonly capable
of judging what suits him.
Beware of talking too much or impertinently.
It is painful to be under the necessity of
correcting mistakes or misunderstandings
in Company. Some have a fashion of snuffing
with their nose, another shaking his finger
in his nose, another has a deal of trouble in
his hands and hardly knows where to put
them, but they are imperceptual motions
between his bosom & his breeches.
"Note the habit which some people have got

of thrusting their hands into them boson or handling any part which is usually covered is an obscene instance of indecency and very improper. There is a set of people extremely odious and troublesome, who in their conversation with others, by their gestures & behaviour are usually guilty of a lie. For the by the confession of every one the first or at least a most honorable place is justly due to them, yet they perpetually seize upon the very lowest and it is an intolerable plague to force them up higher, for like a straitlet or refractory horse they are every moment running back &c &c.

Bill of traveling expences from New Lebanon home

Spent 19 dollars before embarkation

From Schenectade to Utica		$2. 50
From Utica to Lyons		3 - 50
From Lyons to Buffalo		5 9
Passage to Cleveland		8. 5
		19 14
From U.S. to N.L.		19 . 00
To N Union	$36 - 00	38 14
To Buffalo	24 00	
To Schenectade	26	
	$86	

[illegible] was born in the State of [illegible]
the [illegible]
Entered the [illegible]
was also engaged in Merchandize [illegible]
Engaged in Mercantile [illegible]
[illegible] The first Christian in the year [illegible]
was called to preach —
Was tried to cross the [illegible]
[illegible] against [illegible] the [illegible]
[illegible] family to Malvern [illegible]
[illegible] on a mission to the Western [illegible]
Arrived at Turtlecreek in Ohio May 22 [illegible]
Returned on foot to Mt Lebanon &c. following
back to Ohio in Nov.
Moved with Elder Davids family to the [illegible]
Moved with — to Pleasant Hill [illegible]
Moved to west union — — [illegible]
Returned to U.V. — — — 1824. [illegible]
to take charge of the Society — — [illegible]

Robert Baxter was born in the state
of — on the day of [illegible]

Salome Dennis was born in the state of
Eunice Bedle was born in the state of
and [illegible] in the [illegible] religion & [illegible]
their [illegible] was blameless. [illegible]
[illegible]

Henry Miller was [illegible] joined the M.E. Ch. [illegible] was [illegible] revival in the year 1811 [illegible] the Newlight [illegible] Methodist [illegible] Moved to Beaver [illegible]

John Patterson [illegible] Moved to Beaver [illegible] John Mahon moved from [illegible] Jas. Milligan [illegible] John [illegible] settled here in the spring of 1801. John Patterson [illegible] and died the day the N.J. [illegible] called [illegible]

In the year 1808 the society consisted of [illegible] families, John Pattersons [illegible] James Pattersons & Wm Stuarts [illegible] gradually increased by others coming in. John Stuart moved to John Pattersons in the spring of 1809 and public meetings were held there till the log meeting house was prepared in the summer of 1809.

Monday Feb. 27 Attended a trial in dayton the subject of mustre fines before Esq. Barnett the suit was against James Bate, who was summoned, but having declined answering to the summons judgment was entered against him confessed, he applied for another hearing, [illegible]

ioes the day set for treal. The pay master declined attending & send the constable to discharge the suit as since James would pay the cost, the case was pretty thoroughly investigated with the magistrates able to prove that they ought to exist their own wrong - That he had no authority from the militia laws to summons a Shaker - that they were expressly exempted from prosecution on the ground of insolvency - This led to a discussion of the order of the church supported by a considerable interest - that not in common but by their tales - individuals having no claim to the ground of membership - That their only recourse to the body of the delinquent - That property they never could come at by any course of law that the Shakers were always ready to meet the law in any of its forms. & would do the most with them in any process whatever, but they must look sharp & see that they go strait - The military law they totally discarded - It was contrary to their faith & conscience to learn to kill fellow men. they considered it a total waste of property to contribute by way of muster fines, that money spent in that way benefited no one but was wasted for fraudulent & immoral purposes. The argument was pretty long they thought pretty luminous. but they hung on for the cost on the ground of James' non attendance considering that fault in him not to obey magistrates in a small thing was agreed to throw him into the cost. so he paid it & we were dismissed all in good humor

Wednesday 29. William Martin came to the village replete with with malignity. Elder Isachar madvertantly stepped into the clothier shop & found him there, altercation ensued when on Martins part burst into a flame most profanely & abusively urging the good Elder to say to his face what he had preached about him past times. Well said Elder Isachar I have said you were a man-mas for which he instantly gave a blow on the mouth & by [illegible]

the interferrence of Isaac who held the reprobate the assault & battery would have been pursued until it would have terminated in the murder of an innocent & respectable man in the 74th year of his age.

Friday March 2.

To John Davis.

Dear Sir I thank thee for the perusal of the news prints on the debates in the Virginia Legislature. & I am ready to join the meritorious in a eulogium of the great talents displayed on those long speeches. Their Lords & Gentlemen have dug deep into the mysterious depths of slavery to draw this alone they seem to be united: but in the rendering how various, contradictory, fruitless & unprofitable their labours! these combined wisdom, is parallel'd to the unbounded good sense of the Indian who exclaimed that it was a pity, when he had all the animals in the ark why did he not kill the rattlesnake & yellow dog wolf? Is this the march of intellect so much boasted of that strides over those efficient rules of antiquity for preventing an overgrown population of the immoral class? To suffer this species of property to be multiplied to horses & cattle to go on as they have done in Virginia, as they do, is indeed a march of intellect but is manifestly by a retrograde step which already has nearly reached the confines of barbarism, according to the absolute & unfettered will & whim of Virginia which they anticipate in a few revolving years. Britain formed a march of intellect & base upon their municipal & moral laws on the immutable rules of the skies, & that the only surface of their boasted wisdom & sense of virtue only scratch deep? skin deep is a proverb of shallowness. but to be bound only to the scanty is mince minorie

When this multifarious state shall have her laws impartially on moral principles & established her rights of freedom & her rules of bondage on the wholesome

doctrine of free agency she may then begin to feel proud of her Washingtons, Jeffersons &c. but till they forcibly come forth & shew as much economy in preserving a good breed of negroes as of breeding mares & fine horses, I shall consider their legislative harangues no better than tinkling brass & a sounding cymbal. Either emancipate their black people & treat them as human beings or exercise the same authority over them that they do their horses, mares & colting, & other animals bid and headed as their property.

Sab. Waterford March 2 1834

Something has been said on the subject of being good natured & pleasant — also on the import of the word Zeal I have been requested to give my sense & views touching on the complicated points involved in the discussion of the subject that is whether Zeal & good humor can harmonize or whether the latter does not exclude the former as an evil & unhappy passion. As it is is written prove to him that ch. 14 of the

I will first give you Cruden's definition of Zeal.
"Zeal q. d. comes from the Greek word Zelos which signifies to be hot as fire." It is a vigorous, earnest & ardent affection of the mind, which is either good or evil according to the principle from which & the end to which it is exercised. Saul sought to slay them (the Gibeonites) in his Zeal that was manifestly evil. 2 Sam 21.2. "Come see my Zeal" said Jehu 2 Kings 10.16 That was vanity
They have a Zeal of God but not according to knowledge Rom 10.2
This is to be well considered. The Zeal of thine house hath eaten me up. John 2.17. The Zeal of the Lord of H. will perform this. Isa 9.7
clad with Zeal as with a cloak. Isa 9.7 — yea what indignation
2 Cor 7.11. your Zeal hath provoked many. Zealous of good. Titus 2.14
Zealous of spiritual gifts 1 Cor 14.12. Be zealous & repent Rev 3.19.
The opposite is cold indifference. The middle state is lukewarm
[illegible] to be purged & purged out

Tuesday March 6, I went to Union Village
& Wednesday 7 returned, Thursday 8th went to
Day to Dayton for the execution of a mortgage
Friday Lucy residing w tenants & theirs
Saturday 10. wrote a lease from xtr to A. & W. Lee
I came to Watervliet Friday Feb. 24. 1832. the next day
Josh'd started to Whitewater that day & on the 28th
it rained hard & snowed so that on Wednesday we could not
village, staid that day & returned on Friday the mill
was then started, the next Wednesday evening J. Monroe
his attach that day Mount Williams elapsed Feb. 22d

Journal posted as to dates

Friday February 10. went to Watervliet
Saturday 11. moved to the office
Tuesday 14th wrote with Robert Baxter to U. V.
Friday 17. returned. Wednesday 22. John W. depart.
Monday 27. went with Jas Ball to Dayton.
Wednesday 29. Martin strikes Elder Isaachar
Sat. March 4. Preach on the subject of Zeal &
Tuesday — 6. Went again to U. V. met Joseph & Rufus
Wednesday 7 returned & Thursday 8. went with J Ball
to town & witnessed his mortgage to Chr. Slade
Saturday 10. Christian gives a lease to Alex & William

Proposals for publishing in pamphlet form,
The grand Secrets of Shakerism or a free exposition
on the principles, rules, manners & customs of the
people known under the title of the united Society
called Shakers.

This little unpopular work is intended for the perusal of
two particular classes of society of mankind; first those who
are in search of truth & sincerely desire to prove all things
in order to get hold of that which is good; and secondly those honest
administrators of justice whose office it is to protect every society
in their rights & who occasionally are called to [illegible]

Copies of the Exposition distributed

June 29, 1832. This little work was finished
1250 copies. containing 36. pages.

June 30. To Union Village	32
July 2. By mail to New Lebanon	6
To South Union	2
To Pleasant Hill	2
To North Union	1.
July 4th To Steel the millwright	1.
July 7th To Union Village	6
Eldress Salome Hariot, Matilda, Esther	4
Elder Issachar & D Grummon	2
Jane Patterson & Betty Ball	2
Betsy Millikin & Hickler	2.
Centrehouse. office & west	36
	96
July 13. To the Ministry by R. James	2
Sold to a company of visitants (Rec. 8 1/2)	5-183
July 16. to R. Comly printer in Dayton	1.104
July 19. Delivered to Swain for N. Lebanon	500
Tuesday July 24th Jesse had cutting & folding	635
Total	1842

Monday July 9. Dan[illegible] returns with Polly Naylor & Trinky. Tuesday 10. Evening meeting Eleazar gives a lecture on drunkenness, & other matters, have an investigation of matters with E. after meeting in the sister's room. He is much put out about the case of Isaac. — Thursday 12th. Robt returns with John Dunnington. Monday 16. Elder S's letter is answered by the waggoner Saturday 17th El Ez. refuses to come & hear Ct. S's letter sends word by Bunnie, that he don't like that way & intends to have no more to do with our order. Sab morning 15. Is visited by Eleazar & Thomas more reconciled, requests to take his place behind Robt in the march we attend meeting in that order, sing Christalona John D. chief singer Eleazar & William spreach.
Monday to Dayton with Dr Robert agree with the minister about the conveyance of the pamphlets to the East. Thursday 19. with David to town with the box, deliver it to Demarest. put a letter with the P. O. for Seth and a pamphlet for Barber W. Stone.
Saturday 21st. Thomas Williams applies for a privilege of returning to meeting have a long talk with him in the garret. much at a loss to know what to do in his case. I have no right to say or do any thing respecting him until he comes regularly under my care there is a regular order in a change of membership which can not be dispensed with, a regular transfer & surrender of the gift, also of the members who acknowledge their subjection to the gift. Let all things be done decently & in order". I have not craft in prevailing unawares into this society nor do I intend to act [illegible] understandingly in any matter, things have to be [illegible] understandingly & above board. — — — — — — — —

Sabbath July 22nd 1832.

Elder Isaac[illegible] Henry Miller & Thomas W. were invited to an interview in the Garret. E & R present. The case of T. was opened by Eliazar for consideration & pretty fully investigated, & all agreed that the way was open for his return, accordingly at midday meeting he came forward, confessed & asked forgiveness which was granted & he restored to the ranks.

A Dialogue between
Matthew the Evangelist and
Eleazar the priest.

M. What specific ideas were attached to the epithet "son of man" so frequently used in the days of the prophets. when speaking of or personating the Messiah.

Oct 4th 1832 I had a remarkable dream the most of which has vanished from my mind. but I distinctly recollect seeing a small Eagle perched on some low place where I could reach him & I stole up & seized him by the legs, but in such a manner that that his feet were partly in my hands, & he stuck his claws into the palm of my left hand but still I held him fast till some one brought a cord & tied round both his legs & tied it to a post where he flounced & fluttered in vain to get off. He was not quite as large as a common hawk from which I remarked that he must be a young Eagle but some one observed that he was 11 years old. I then concluded that he was an adult of a small kind soon after we were some where among the buildings where there was an opening toward the heavens and as

I looked up I discovered a beautiful flock of large fowls in the appearance of wild geese flying in order and their leader was a large & beautiful white swan I called to the company to look at them & we viewed them with great interest desiring if possible to catch them they hoovered about over our heads for some time & at last began to settle downward till the last on the highest part of an outside building or let on the highest part of an outside building but quite out of my reach, however I concluded if possible to bait it down and threw up a piece of soft bread, & in return it threw down to me a piece of old hard crust which I did not wish to eat. but presently it came flopping down & I sprung on it & as soon as I got hold it, behold it was a brother at Uncon village that I was scuffling with & in the scuffle I awoke.

First thoughts on reviewing Isaachar's address to Eleazar & Calvin.....

My much esteemed ~~Brother~~ Bates.
When you came to the western states.
'Twas with a mutual feeling then
we own'd each other mortal men.
We each had got some precious light
Which did our kindred souls unite
But in our mutual free exchange
were many things both new & strange
In point of order you agreed
That Brother Richard had the lead
And to the hall of social kin,
We turn'd the key and let you in.

As fellow servants we went on
Subordinate to Elder John.
And every thing I had to spare
I gave you as my proper heir
You soon possess'd a large estate
And in your order waxed great
Nor did I envy you that crown
While I was laboring to get down
~~at~~ West Union
When you were placed ~~in the far west~~
Where you were honor'd and caress'd
My humble lot in Nathan's tribe
I am not willing to describe.
Now on ~~Mount Zion~~ the ancient enterplain
Our lot has been to meet again exchange our gifts
But I leave you to tell the little story thro,
W. V. 1835.

5. You freely gave me in return
What made me mighty rich indeed
Your views to order the bright display
That mine to clear the other way.

[Belongs before May 21, 1831]

Saturday May 21. 1831 Moses Eastin 4 o'clock.
aged 68. departed this life — funeral next days

A general outline of the past Journal of my life.

I was boin in the Tuscarora valley, Cumberland county state of Pen.a Nov. 20. 1770 — when I was 3 years old. our family moved to a place called hearts log on the Juniata 5 miles above the standing stone now called Huntingdon, resided there about 4 years & thence moved about ten miles up Shavers creek where we lived about 3 years that is till I was about 12 years old. Thence about the close of the revolutionary war we moved south into the Kishacoquillis valley I think in the fall of the year 1783.

I continued with my parents in that place work on the farm in summer & went to school in winter in till I became master of the english language in its several branches including Arithmitic. In 1786. I was called to take charge of a school in the standing stone valley. & taught with accep tance for one year which commenced April 1. 1786 & terminated Apr. 1787. This summer I boarded at home & followed jobbing: In July I cut my foot badly & had to attend the wound in the fall I accompanied Garner to the southern country & staid till the following March, when

I followed weaving & teaching a singing school
March 1788 I returned to Kiskacoquillis spent
the summer about home, & in the fall took up a
school for three months. & on that Christmas
night I was cured of frolicking & thrown into
a state of trouble from which no human power
release me, — In the spring of 1789: I again
visited the backwoods: commenced a large school
in Jacobs creek settlement, taught three days &
then in a rambling fit slipped off took boating
at the mouth of Sewickly & landed at Limestone
thence explored Kentucky as far as Lexington
staid some time at M'Clellands station, wove
several webs to get washing expences for my
return in June I ascended the ohio with a compa
ny of 15 as far as Marietta, called there & had an
interview with my brother John, thence by land
to wheeling, & back to Jacobs creek where I hesitat
ed, then turned in to journey man weaving with
Robt Newell, & hired a month with Sam'l Boyd
to work on his farm, then to Ligonier valley
where I took up a school for one year commenc
ing Jany 1. 1790 — some time the next spring
I visited Kiskacoquillis, & got a remedy from there
to the Epilepsy. gave him my horse returned on foot
continued my school till fall made another visit
over the mountains & returned the Conomaugh
road fell in with Mr M'Kennen & James Crow
In July I had attended M'Kennens admonitions & got an

quainted with him so on this occasion I was glad
to see him & the matter was then hinted about my
going to live with him. this was late in the fall of
1790. when near the close of my 20th year. I taught
the school there, this winter, & very early in the spring
of 1791. I went to Salem, & took up a school there
my first visit was with Elisha M'Curdy toward
the close part of Feb.y. and I returned early in March
March 13. 1791 was the first society meeting I ever
attended. the meeting was at John Boyds & the
power of God was manifested in a manner that
no one present had ever before witnessed. I contin-
ued there about six months. In august Corn.y
Allen visited us & invited me to go with him to
Virginia In September I attended the sacrament
at Georges creek & agreed to go to Kentucky.
The same month we descended the Ohio & landed
at Limestone. 2 days after St. Clair's defeat. city
This fall I took boarding at Jos Caldwells & began
the study of Latin. with Malcom Worley. I also there
tuted the spring of 1792. In March. I visited Cin-
cinnati Columbia, Town Bottom &c. & returned in June
took boarding in Malcham's school house &
remained there till December. Then went to Cane
ridge to live with R. Finley. & kept the winter
there & in April 1793 I went to live at John
Lewkies. and in the spring 1795 I moved to
Paintlick & taught school a year. moved
back to Canerdge in the fall of 1796. and
in December that year was licensed to preach
1797 I spent in preaching in the vacancies
& in the month of September moved to C. Creek

Veney was born at the upper place Oct 8th 97
In the Spring of 1798 I moved to the lower place
and that year was ordained perhaps in any
In May 1799. I went to the general as-
sembly. and returned about the last of June
In sept Elisha was born 29. & in Oct 9 at
tended Pby at Orangedale. Trying time
this winter. In 1800. I built a new house &
raised corn attended the communion of sy nod
emancepated Celia, & in Oct Nancy was born
in the Spring the revival broke out & in
aug I set out for Redbanks & returned late
in the fall, then to Pby at Springfield
then to Turtle creek & in March 1802
moved thither.

60
84
144
288

Article of the constitution of Indiana — page 47

Art VII. Sec 2. No person or persons conscientiously scrupulous of bearing arms shall be compelled to do militia duty, provided such person or persons shall pay an equivalent for such exemption, which equivalent shall be collected annually by a civil officer, & be hereafter fixed by law & shall be equal, as near as may be, to the lowest fines assessed on those privates in the militia who may neglect or refuse to perform military duty

Now provided any conscientious person neglect or refuse to accept of the equivalent provisions of the above section, he cannot be proceeded against or compelled to accept of such provision — provided he chuse to accept of this provision of paying an equivalent. he cannot be compelled to do militia duty — But as conscientiously scrupulous of either bearing arms or paying an equivalent consequently this provision of the constitution leaves him just where he was at the mercy of the common militia law

whether to compel him to do militia duty or to punish him by extorting the ordinary fines— But if the common militia law cannot compel him to do militia duty— If it can only punish him by fine & imprisonment— what peculiarly do we find in this article of the constitution? nothing at all different from the common laws of other states. They determine the amount of fines, how much per muster and when the whole is cast up for one year. Then your constitution says, that is the sum which will be accepted annually as an equivalent, and annually collected by a civil officer. This is saying nothing on the subject different from what has been said. The character alluded to is not bound up to annual payments neither to put the civil officer to the trouble of collecting it, he may if he chuse discharge his fines as they occur without cost. & if otherwise he is at the mercy of his judges. & the civil officer may proceed to collect which ever way he chuses, if the delinquent should not claim the constitution mode of an annual collection.

Now my conscientious scruples about the matter but forbid me either to bear arms, perform duty or pay an equivalent? In what manner then am I to be proceeded against? If I am to be dealt with according to law, the steps of the law must be pursued before its officers can get at me to inflict its penalties.

In the first place I must answer the description of a militia man laid down in the constitution that is I must be Free and able bodied. Free both in relation to God & man: under no restraint or legal obligation prohibiting me from performing such service or spending my time in that way. Here the law will afford me the privilege of a plea for exemption. If I can show & prove that I am devoted to any such religious service in the ministry & support of the gospel as the laws & customs of nations would deem sufficient to preclude me from the muster roll no damage can accrue from my neglect of duty: But if I am deemed a free & able bodied man and as such enrolled; must not the officer notify & warn me when & where to attend this military duty: and if not warned according to law am I liable to be punished for non attendance? surely all idea of blame must drop on this ground if I have not actually disobeyed express orders.

But suppose the officer can get by these considerations, and impelled on by the popular sense that I ought to pay fines any how: proceeds to the execution of property. does not the law require that he seize my property & not the property of another. but supposing I am a single young man and have attached

myself to a large family principally composed of widows & fatherless children under the care of an honorably wealthy householder. at any rate that I am not located in any private capacity that property of mine can be directly come at. What doth the law direct in such case? Doth it take cognizance of me as a Moravian, a Dunker a friend Quaker Shaker or a Harmonian. Does it forcibly incorporate those religious communities in such a manner that Tom, Dick, or Harry must mean the whole community? Or does it authorise the civil officer to levy his execution on any property public or private that is known to belong to that society jointly or individually of which Dick or Harry may be a professed member? Should such an idea be taken up that any society was so constituted no civil officer of common sense would venture to act upon such a wild notion to which the law gave no kind of sanction. Therefore to get hold of my individual property it must be ascertained either that I have property concealed, or that I had property which is in some way or other committed to some other person for safe keeping which ought to be turned out to answer the demands of the execution. But provided that property is found in my possession & there are any doubts entertained by the officer that it belongs to some other person he is under no obligation to execute it in such circumstances, so saith

the law Ch. 40 Sec. 2. "but such sheriff or other officer shall not in any case be bound to levy on property — if there exists any reasonable doubt whether such defendant is the bona fide owner of such property" Then should the sheriff venture to levy on any such property found in my possession the right of it must be tried according to Chap 5. Sec 9. Now in this trial if the property is proved not to belong to me That the right title & claim there of is vested in some person or persons with whom I am connected in a religious profession, there remains but one avenue through which the process can be pursued any further & that is to enter suit with the person or persons with whom I am connected & by course of law ascertain whether any or what property has been conveyed from me to them the right of which I shall hold, & if neither from me nor my garnishee, any property can be exhorted, the last step is to seize my body & consign me to prison, whence I shall honestly come out upon my affirmation that beyond my wearing clothes I possess nothing to which I have either personal claim or demand Or so saith the law "If any such defendants have no property real or personal subject to execution or monies or effects & have not either directly or indirectly disposed of transferred or concealed

any of their property monies or effects with intention of defrauding their creditors" this being solemnly attested the sheriff shall thereupon discharge such defendant from further imprisonment on such suit.

See Chap. 40. Sec 14.

Now the present case stands thus.

The society of Believers in Knox county composed principally of weakly infirm persons widows & orphan children include in their number a few able bodied male citizens who if otherwise free would be liable to perform military duty. The society thus constituted subsist on an interest constituted & commenced by the Mother church from a fund originally established in the state of New York for pious & charitable purposes. This fund which is called the joint interest of the church in all places where Believers are gathered & associated is augmented & supported by gifts grants & donations from individuals in which no fraud can ever be practised upon creditors as no gift or donation has ever been known to be received & retained the donor not being free from all debt & demand whatever or in case of any demand coming against him such donations or property as he might have

to exempt

put into the joint interest stood answerable for it to a cent. Upon this principle the inter at West Union was founded as a branch of the general institution, inseparably united to the general foundation & the perpetuity, increase & protection of it, vested in a trusteeship & secured to the only proper use benefit & behoof of the church for pious & charitable uses, by such form conveyances as claim the common support of the laws of the land.

But this general fund property never was held or considered as the common treasure of the society to which all had an equal right, neither as the joint stock of any select number containing so many shares to which the individuals held their respective claims. or which they might again demand with their proportion of loss or gain. It is entirely another thing. founded wholly in the charity of the church & supported exclusively for charitable purposes Who then is it asked enjoy the use & benefit of this charitable & benevolent fund! We ans. Objects of charity & those who are engaged in supporting it. But neither being vested with any personal claim to any part of it have nothing more to do with it than to participate of their equal subsistence. The property itself belongs to the church & is exclusively under the control

of their agents or trustees.. who are solemnly bound to make all lawful defence for the security & protection of the same.

Now what demand can the law have on this property devoted to the benefit of the poor which poor are declared to be joint & equal sharers in the benefits of it according to their needs We say what claim hath the law upon it for or on account of those firm bodied men who they think ought to belong to the military? Does the demand of a muster fine differ from any other lawful demand? may not any creditor pursue his debtor into the Church (as they call it) & with equal plausibility institute a demand on the wholesome misses because for wch his creditor is there enjoying the benefit of the Capital Interest

Many insolvent debtors have joined the society but common sense has hitherto delivered their creditors from prosecuting the society for their debts. & where is the difference? There is none if one man can lay on the consecrated interest from such a blind principle so may another But the thing is too glaringly absurd to require a moments resolution.

If any creditor in any case whatever whether civil or military can prove that the church has rec. property from his debtor which is held

to his loss & injury, that property shall be return
ed out without further trouble. But unless
such proof can be made other measures than
an arbitrary & unlawful seizure of conscera
ted property had better be resorted to.

Congress shall make no law respecting an
establishment of religion, or prohibiting the
free exercise thereof. —

The right of the people to be secure in their
persons, houses, papers & effects against unreason
able searches & seizures shall not be violated
and no warrant shall issue but upon
probable cause supported by oath or af
firmation & particularly describing the
place to be searched & the persons or things to
be seized. — Nor shall private property be
taken for public use, without just compensation

Constitution Sec 7:

That no man's particular services shall be demand
ed or property taken & applied to public use with
out the consent of his representatives or without
a just compensation being made therefor.

The militia of Indiana shall consist of all free
able bodied male ~~citizens~~ persons between the age
of 18 & 45.

No person or persons conscientiously scrupulous
of bearing arms shall be compelled to do military duty.

Oct 23d 1826.

The church or United society of Believers at the village of West Union in the county of Knox & State of Indiana, being assembled in due order unitedly agree to the following resolutions.

I

Resolved that the church in this place has been regularly constituted upon the foundation principles of the gospel of Christ as expressed in our church covenant and that we as a religious community are bound to support and maintain said covenant which under the proper shelter of the constitution & laws of this republic is the basis of our religious rights as a conscientious & free people.

II

Resolved, that no person can be held or considered as a member of the church against whom the civil authorities have any just demand either of debt or personal service.

III

That the church is not doubtful or conscientiously scrupulous of bearing arms, and ought not to be classed with those who are, but that the true church of Christ ever was, is, and ever will be decidedly opposed to their bearing arms shedding human blood, hiring substitutes to do it

performing any military service whatever
or paying an equivalent for their delinquency

IV.

That agreeably to the constitution of the United
States & of this state military service cannot
be required of any who are conscientiously de-
voted to a life of self-denial & obedience & of sole
as members of the church are divested of per-
sonal property, for the defence of which wars are
instituted. — "Congress shall make no law
respecting an establishment of religion or pro
hibiting the free exercise thereof." "There shall
be neither slavery nor involuntary servitude in
this state otherwise than in the punishment
of crimes &c." "That no human authority can in
any case whatever control or interfere with the rights
of conscience" "The militia shall consist of
free persons" not such as are conscientiously
bound to follow peace with all men

V.

That no law of this state within our knowledge
does or can recognise the church in any matter
or thing that would impair our religious
freedom provided that due diference and
respect be paid to our covenant,
"It is hereby ordained by the authority of
the United States in congress assembled that
the following articles of compact between the
original states & the people & the states in said
Territory & forever remain unalterable unless by

common consent to wit. Art. 1. No person de
meaning himself in a peaceable & orderly man
ner shall ever be molested or account of his mode of
worship or religious sentiments and in the just
preservation of rights & property it is understood
and declared that no law ought ever to be made or
have force in said territory that shall in any
manner whatever interfere with or affect the
validity of contracts or engagements, bona fide,
and without fraud, previously formed."

VI.

That it is the mind & judgment of the church
That the militia law of this state which respects
"any society holding their property in common"
can have no bearing on the church as the chh.
(respecting one undivided interest devoted & con
secrated to pious & charitable uses) cannot be
classed with a civil community or society holding
their individual property in common stock.

Therefore. VI.

Resolved that we as a devoted people ac-
countable to Almighty for our stewardship
do and will on all proper occasions maintain
and maintain our rights of freedom & liberties
of conscience & use all lawful means for the
protection of our persons & the security of the
property of the church in this place consecra
ted to pious & charitable uses as aforesaid.
Signed in behalf of the church?

by ——

In presence of
Rich^d M^cNemar
Henry Miller

Joseph Johnson
Geo. Legier
James Hopkins
Sam^l M^cClelland
Chauncy Donald
Jon^a Dhiglas
Daniel Rankin
Wm. Redmon
D. Redmon

Vincennes Oct 25.th 1826.

Before Dan^l Hill esq^r;

George Legier & James Hopkins trustees for the millennial church plaintiff

Col.^l Thom Snap defendant.

The cause was opened by Moses Tabb counsel for the plaintiff stating & showing that by virtue of a writ of fieri facias the property of the aforesaid trustees had been illegally seized for the muster fines of certain individuals belonging to the society of the Shakers — That the property thus seized & now in the possession of the Sheriff was lawfully & justly the property of the church devoted & consecrated to pious & charitable uses & under the special control of the said trustees That he was now prepared to show & prove by the covenant of the church that the said property was devoted

consecrated or devoted to certain uses & purposes & that no private individual had any right title or claim to a cent of it. He then proceeded to read the articles of the covenant relative to the point. & very forcibly applied them to the case in hand demonstrating from the words of the covenant that no fraud could be covered under those articles of association as the individuals signing the covenant & devoting their interest must be free from all debt & demand; that no debt of their's afterwards contracted could call for any such property as they had lawfully disposed of before such contract was made — that it was notorious in the county that any person dealing with a shaker must confide in his personal responsibility without any dependence whatever on the consecrated funds of the church. This argument was forcibly illustrated by allusion to other cases; particularly that of a joint stock company a corporation or the catholic church in that town. in relation to joint stock or a corporation in which there was a regular appointment of agents or trustees no demand against any individual could affect affect the joint property in the hands of the managers as the managers themselves & not the private individual holding a share, was answerable for any claims upon it. again if any person being free from debt should devote 1000 dollars towards erecting the catholic establishment in

that town & should afterwards run in debt could the joint property of the catholic church be seized to pay s^d debt. by no means — I am sorry said the venerable sage that I am called upon to speak to the present case, & Gentlemen of the jury I am heartily sorry that you are called upon to give in your verdict upon it. We see that the foundation principle of this institution is to follow the example of our divine savior and his precepts who declared that his servants should not fight, but follow peace with all men. & shall these people be denied that liberty of conscience so much boasted of by Americans. Have they not as good a right to worship almighty God according to the dictates of their consciences? (Here the constitution was read) What avails all our boasting of our rights of freedom if it is only in word, & when it is put to test, it proves to be only wind, an awful indication that the whole fabric is approaching towards a dissolution & must eventually totter to its base. We see these people the most industrious the most civil & the most pious in the land have dedicated devoted & given up their interest to pious & charitable uses no demand against them prior to this act of dedication, besides by their own voluntary agreement they forever release discharge & acquit the trustees of this consecrated fund & all other persons from debt or blame on account of said property by them dedicated or any service afterwards rendered for the benefit of the same.

Then we do aver that no just claim can be instituted against said property on their account.
You will be told of an act of the Legislature to collect fines from any society holding their property in common. but this society is not nor cannot be included under that act. (Here H. M. was called forward as a witness) after being duly affirmed answered the necessary questions to distinguish between the church supported by a consecrated interest & the society at large who held their own personal interest as other citizens. and proved that six of the persons on the sheriffs list had never signed the chh covenant that one was superannuated that 2 others were not in the state, & that out of the remaining seven, six had never devoted a cent of property to the joint interest of the church & held no demand against the church for any of their services. leaving but one who had given up any property to the chh. & him legally divested of any lawful claim to it by virtue of his own voluntary act of dedication.
The counsel for the defendant then came forward with his reply which was principally to insinuate the idea of fraud in persons thus conveying away their interest. that by this means they might shelter themselves from paying taxes or bearing any part in the expenses of government, & descanted much on the supreme authority of the legislature to counteract all such plans & to exercise an absolute control over any such private association (not adverting to the limits prescribed them by the national or state constitutions) he appealed the jury that they would be referred to the custom of parishes in raising & supporting funds
for pious uses

He admitted the fact that it had been customary in all past ages even before the coming of our Lord but more especially in the ages posterior to that event but that such institutions had frequently been hostile to the peace of civil society. (which would seem to imply that the congress could make no law prohibiting such business, the gentleman thought the legislature of Indiana ought to do it.) He proceeded to hold up the character of the shakers rather in an odious point of light not only relating to fraudulent designs in constructing their covenant but as incurring public odium by their singular restraints on the common passions of nature. He then adduced that clause of the militia law which respited any society holding their property in common & interrogated the witness respecting individuals on the sheriff's list whether they were brought up in the society, & had parents in the society or were considered as working hands, &c. alleging that according to the act aforesaid the chh was liable for their fines.

The argument was then closed by the counsel for the plaintiff in which he showed in a very able manner that the institution was founded on the ancient precepts & examples of christ which were sufficiently realized in succeeding ages — that this present institution of the shakers was not repugnant to any law of the land, that this society was the most prompt in paying their taxes of any people in the county. as perhaps their industry & economy rendered them more able — that in no case they could be attached of fraud. — that only in this one point which respected the rights of conscience could there be any ground of conflict with them

That they voluntarily supported their own poor, that among them you might see the aged & infirm in comfortable circumstances treated as brethren, which certainly took a great burden off the county — That to prosecute them on this article of their faith could be nothing less than persecution, which would certainly drive them from the state & then how many would emigrate will come on the public as a county charge. Several clauses of the constetion were cited, the validity of the church covenant maintained & the novelly of the case considered as a very unfortunate affair for them to be involved in. But as these people reside in many of the states in the Union viz New York, New Hampshire Massachusetts Ohio Kentucky &c & it has not been the practice of any to call new counties property for murder fines it is to be hoped that Indiana will not be the first to set the example.

The jury retired & after a short recess a verdict was returned in favour of the defendant for the fines of 8 persons belonging to the chh. viz Jonathan Douglass & Rankin & Knox. S. M'Clelland, M Smith J Legier, J Johnson & Lamme[illegible]. E Gallihar

Appeal was made to the circuit court, & the costs paid by the

closed

The contest between
The church militant &
church triumphant.

A Poem

Images past the church and state
So kindly did amalgamate
That by the force of civil laws
They could maintain one common cause.

It rested on the civil court
The learned priesthood to support
Then all must pay a certain sum
And slavishly to meeting come
From time to time dissenters rose
This combination to oppose
And from this worldly club withdraw
Religious freedom to pursue
To give the church all needful aid
Compulsive laws at length were made
And them from meeting to withdraw
Incurred the penalties of law
What horrid conflicts and debates
Have been in these united states.
The good peace Quakers to control
And check the freedom of the soul
What pen can paint, or tongue express
The fines the whipping and distress
The harmless people did endure
The right of conscience to procure
But honest statesmen interpose
And bring these trouble to a close
That each may worship his own way
And not a cent of fines to pay.
The nations shouted from afar
When independence broke the bar
And conscience from her prison flew
The path of freedom to pursue
The church beholds her power gone
And cries alas what shall be done
Our walls in ruin will be laid
Without some civil power to aid.

If we can prove that it is right
For every man to learn to fight
These bold defenders shall obey
And serve our god another way.

If they refuse to come & hear
Church music & the sound of prayr
We'll have a law to make them come
And hear the martial fife & drum.

Now civil men must be enroll'd
And all equip'd like warriors bold
And with a drunken fighting band
Upon parade for hours stand.

Into this worship they are driven
As far from God as hell from heaven
Or if the meeting they decline
Pay, what is call'd, a muster fine.

Of this they spend a certain sum
To purchase colors fife & drum
The rest perhaps will serve to pay.
All the expences of the day.

But still dissenters hold their plea
That conscience must be ever free
And bound by scruples in this case
Will not attend such vicious place
Another law must now come out.
Accommodating those who doubt
And in this law you may depend
The clergy have a special hand.
They put the col'nel in their tracks
To claim from each a yearly tax
Which must be paid upon demand
To answer some right pious plan.

Sec 51. In all cases where there may be persons conscientiously scrupulous of bearing arms it shall be the duty of the commanding officer of the company in whose bounds such conscientious scrupulous persons may reside to make a list of all the names of such persons which list shall be signed by such commanding officer and delivered annually to the regimental court of assessment of fines who shall assess a fine on such persons as near as may be to the lowest fine imposed upon such person for refusing or neglecting to attend the battalion, company & regimental musters. ——— and provided also that such conscientious persons shall not be taken & made a part of the numerical force of the company in whose bounds they reside in time of peace. And all monies collected under the provision of this section of the act shall be paid to the paymaster of the respective regiment as other fines are paid & it shall be the duty of the paymaster to pay the same over to the treasurer of state to be applied as directed in the third section of the ninth article of the constitution of this state

Sec. 53. That when any person or persons conscientiously scrupulous of bearing arms hold their property in common it shall be the duty of the sheriff or collector to seize upon any property he may find in possession of such society for the payment of fines due from the members thereof and shall be regulated & restricted in all respects as is directed in the 52d section of this act provided however that all such property as may

be devoted aliened conveyed or transferred from the individuals composing any such such society to pious or charitable uses be excluded. or—

Provided however that all charitable funds devoted to the benefit of the poor, the ~~promotion~~ support of the gospel or any other sacred use or purpose whatever & to which individuals have no legal or personal claim ~~& which may be held by the trustees or managers of the poor in any associated community for~~ be exempted.

Provided however that all such property in any society which may be devoted to pious or charitable uses & to which individuals hold no legal or personal claim be exempted from such military assessments.

"Sec 54. That it shall not be the duty of commandants of companies to notify persons conscientiously scrupulous of bearing arms of the time & place of holding any muster

Sec 56. And in any case where any officer shall be satisfied that any person subject to militia duty has a reasonable excuse for not attending he shall not be bound to return such person as a delinquent."

To answer some right plain

Wednesday Nov. 3. I attended court at
Rupelorie. & the 10th returned to S. Union
tarried there till Friday night 10 oclock 12th
took the Stage & arrived at Pleasant Hill, 16th
On Monday 22 comenced printing at Harg
& finished tuesday 30th. The remainder of
the week was spent in pressing, folding and
stitching pamphlets.
Monday Dec. 6. 11 oclock set out for Frankfort
went 21 miles on the way lodged at Wethers
Tuesday morning rode into town. took break
fast & about 11. wathed up to the state house
entered the senate chamber. both house were
organized & proceeding harmoniously in busine
The house adjourned between 12 & 1. I returned
to the tavern. members collecting for dinner.
Here I met & saluted several acquaintances
particularly the speaker of the senate Brethett
Gen.l M'afee, Courtney Lewis. & lastly my partner
Car Jr. J. Moorhead from Boling green who in
vited me to his lodging room & made me welcome
to come there & set at any time that I chose to be
retired. I informed him of our arrangements re

lative to presenting our memorial to the house
& he very politely offered his service in presenting
it provided it would not be deemed improper
he not residing in either of the counties where the
society resided. but being informed that by gen-
eral agreement he was nominated as the most
suitable person he cheerfully acquiesced & pro-
posed for me to be in the legislative hall at the
ringing of the bell next morning with the pam-
phlets enough to furnish every member in both
houses. that he would introduce me to the door
keeper. & instruct him to hand them round to
the members. According at 10 Oclock Wednesday
the business was so conducted & the Memorial
distributed with the journal of the house a copy
to each member; in the mean time petitions
of various characters from different counties
were presented & referred. & Moorhead lost no time
to offer his. Rising with the memorial in his
hand & addressing the Speaker. "here (said he) is
a Memorial signed by J. R. Bryant & Christ
Lean in behalf of the society called Shakers
Remonstrating against an act of the legislature
passed in 1828. & praying the same to be repealed
which we wish to refer to the committee on the Judici-
ary. Accordingly it was so referred. & my business was closed as

M. T. Cicero's Laelius.

or

Concerning Friendship.

A Dialogue

Quintus Mucius the augur, readily & joyously used to relate many things concerning Q. Laelius his companion, not hesitating in every discourse to give him the appellation of Wise. But I having taken the manly robe, was conducted to Scaevola so that I could and might never withdraw from the side of the aged man. Therefore such said by him in disputation, also briefly and soberly, I committed to memory, and studied to become more learned by his wisdom. [redacted] death I betook myself to the priest of whom I dare say was one the most substantial of our city for genius & uprightness. But others may speak of him. Now I return to the Augur. I remember him often sitting in the semicircle round the hearth of the domus that he used to fall on many subjects, I being together & a few familiar friends, when he light on a discourse, indeed there was something about all in his mouth. For I remember Mucius more than that what P. Sulpicius used much when he was Tribune against the popular odium from Cn. Pompey he differed, when he was tribune, by how much conjunctly & harmoniously, he overcame by so much he was liker in admiration or blame of mankind. Therefore then Scaevola when he fell into that discourse he expounded to us the speech of Laelius [illegible] friends, hap-

had from him with himself & with another genius
C. Fannius the son of Marcus but a few days
after the death of Scipio. Every sentence of the dis-
course I have committed to memory, which of my own
choice I have exposed in this book. For I have it to
attend them, as if convening together to avoid the fre-
quent interruptions of I said & he said, on as the
the discourse might seem to be be had in our presence
For when you often would urge me that I should
write something concerning friendship, the subject
of which seemed to me thus worthy the attention
of all but especially of our friendship. Therefore
unexcited I have effected it that I might profit
many by your request. But as in Cato Major
What is written to these concerning old age. I have
introduced Cato the aged discoursing because no
person seemed more fit, who could speak of that
age than of him who had long been aged & in that
extreme old age flourished beyond all others; so
as we distinguish among the fathers the most fa-
mous examples of friendship to have existed between Lae-
lius & Scipio. The pursuing of Laelius seemed proper
to me the proper person to discourse on that
friendship which discourse Scaevola had got
by memory from him, But this genius of
discoursed put in the authority of aged men &
those illustrious would seem to have I suppose
how much more weight, so he reading my discourse
I am so affected in the meantime that I think La-
lius speaking not I. But as then I the aged
disposed the aged concerning old age so now in this
book I most friendly have written to my friend
on friendship. Then Cato I spake than whom
no man in those days was much older, no one more
wise.

now Laelius both wise, for he is considered & excelling in the glory of friendship concerning friendship speaks. I will that you avert your mind a little from me, you will think it is Laelius himself that speaks.

6. Tamius and D Mucius came to visit Laelius after the death of Africanus, by them the discourse begins Laelius responds whose whole discourse is of friendship which on reading thou thy self will recognize.

II Tamius. Those things to Laelius — No better no brighter man than Scipio ever existed; but you ought to consider that the eyes of all are turned to thee; and esteem & pronounce thee alone wise? as was attributed to Marcus Cato; we know Lucius among our fathers was counted wise; but each one in a certain measure: Atilius was thought to be wise in jurisprudence; because he had the management of many things much was asked of him both in the forum, & in the senate either in his wise foresight in forming of action, or acute argument; besides he had the surname of wisdom even in his old age; but the another degree not only by nature, by practice, but by study thou art wise; not as the vulgar but as the ancient call were such as no one in all Greece and even who vouchsafed such a title they held not in the number of the wise. We accept Thee alone at Athens & even and indeed by the oracle of Apollo thou are judged most wise from whence that to be wise the ancients they esteem to know yet every thing in thee which they is clear wisdom than to be last in power to endure

Therefore they query with me, also I believe of the Scevola & what agreement there could at bear the death of Africanus, & that the more because on the last nones, when we came together as is customary, in the garden of D Brutus the augur for the purpose of consulting together then I was absent. there who on all occasions most punctually used to to be in the first Scaevola – Many indeed inquire of C. Laelius as is said of Africanus, but I answer this, that I ~~had been~~ were to bear moderately the grief which you sustained by the death of a great & most lovely man, not that you could be moved by your mere sympathy, but that on those nones the cause of your absence was neither infirmity nor sadness.

Laelius Thou indeed judgest rightly and truly. For neither ought I to be lax off from that service which I have always attended to when I was able, by any disadvantage to myself nor do I judge that any case could happen to a faithful man that any neglect of duty could happen. But thou Africanus who sayest that that so much is to be attributed to as I have no conception of nor do I seek it thou dost it friendly, but as you seem to me, you do not judge rightly concerning Cato. for either no one, or any one, I believe he was more wise as I omit others, how did he bear the death of his son? I remember Paulus, I have seen Galba but in boyhood: both in perfect & mature manhood when I take care that you do not compare with

Remarks on a sermon delivered by Alex. Campbell. in Harrods burgh. on Monday Nov. 29th 1830.

Eph IV. There is one body & one spirit even as ye are called in one hope of your calling; One faith one Lord, one immersion.

In describing the one body, all the seals of christendom were cut off from making any part of it. Of the one spirit little was said. & the one hope of our calling was concisely & appropriately treated. The one faith led to a lengthy discussion of creeds all of which were discarded one side of the Bible. One Lord was passed with few words: and the one Immersion taken up as the focus of all his peculiar light & furnished the most extensive & substantial part of the discourse; In treating this great subject of baptism he proposed to omit saying any thing about the mode or the subject, & confine himself entirely to the doctrine & show the various points of light in which baptism was viewed as an ordinance; He then proposed to heal of seven baptisms or seven doctrines of baptism held forth in the scriptures & among the professors of xty

1. Pedobaptism or the baptism of infants this baptism was included in the doctrine of protestants creeds which considered baptism a sign or seal of the remission of sins, of ingrafting into Christ &c. As infants were chargeable only with original sin. The doctrine could not consistently embrace them, as it related to the remission of sins & much time & labor was spent to give weight to this criterion which appeared light as air. also in proving that the children

of Christians could not be benefited by the faith of their parents as were the children of Jews.—all this offhand and

The Second immersion was that of John the Baptist which was a sign or seal of repentance preparatory to their receiving the Mesiah. Nothing improper here.—

The Third immersion was that of fire. "He shall baptize you with fire" Fire he said was always an emblem of wrath. Therefore this baptism was for those who would not come to Johns baptism & who rejected the Mesiah. This immersion was eminently admonestive of the burning of the city & dispersion of the nation [of course it was Titus Vespasian whose shoe strings John was not worthy to loose]

The 4th immersion was that of suffering. "I have a baptism to be baptised with" This was passed in few words.

The 5th Immersion was that of the Holy spirit on the day of Pentecost. This was pretty well dismissed in few words

The sixth immersion is that of the Quakers a baptism of inward light which lighteth every man that cometh into the world.

The 7th immersion is that held forth in the Ch common prayer book, The Westminster confession of the Baptist confession Philadelphia Edition &c which he solemnly read declaring them to contain the true doctrine of the one immersion, setting it forth to be an ordinance of the New Testament instituted by Christ wherein the washing with water in the name of the Father son & H. Spirit doth signify & seal our ingrafting into christ & Baptism is not only a sign of profession & mark of difference & but it is also a sign of regeneration or the new birth. &c

This doctrine he said, he did not derive from them creeds but from the words of St. Peter on the day of Pentecost repent & be baptised - for the remission of sins & ye shall receive the gift

of the Holy spirit. Here he observed that the greek word metanoeomai was used which always signified reformation & not metanoeo which is commonly rendered repent. from which he inferred that Peter could not have exhorted them to repent seeing they had already repented, but to reform. What their reformation consisted in previous to their baptism he did not attempt to show. whether it was external or internal. Nothing appears in the text to indicate any particular change between their crying out & their being baptised. On this particular scripture however he reared the whole superstructure of his peculiarities relative to the one immersion in water which was regeneration in the full sense of the word. Oneganating from the vertues of the blood of Christ. Here he went thro a labyrinth of mystery surpassing any thing that ever came under my notice ancient or modern (the Athenasian creed excepted) first that the blood of Christ was not different from one blood, that it fell to the earth & was absorbed like other fluids - that it derived its vertue solely from the dignity of the person whose blood it was. that this vertue being not in the blood but in the person He chose to transfer it to the water. & had settled & confirmed it there by the most express declaration such as reform & be immersed for the remission of sins &c. he asserted most unequivocally that every thing pertaining to salvation was in the water. - that God was there & to be found no where else that the Father, Son & Holy Spirit, were each in the water, & there to be met for salvation.

His application was to press invite & encourage sinners to come to the water, spoke much of the perfect ease with which salvation could be obtained being as accessible as air as cheap as water and as attainable as any of the necessaries of life - & closed his long & perplexing exhortation with an invitation for any disciples of the call to come forward & give him their hand while a hymn was singing. We came down from the

pulpit stretched out his hand, but no one regarded he then renewed his supplication still more pathetic, & offered another prodige while another hymn was sung. The hymn was sung the hand extended: but no hand to meet it. & so the matter stood & the great assembly dispersed. admiring the talents of the great man, but as bounded or rather chilled with his lifeless train of ideas embracing almost every science, unclouded with an air of divinity In all his survey of sects & their doctrines he never named Shaker. The Friday & Saturday following he held meeting in Danville, on that occasion he spoke of shakers as not to be included among the sects.

Death from Opium

In the case of Maurice Thomas, a mistake
In justice to the deceased, we are bound to contradict the statement given by the Coroner's Inquest which produced the death of our friend Maurice. We had formed much esteem
seemed that the opinion given by the inquest on the occasion would have put the matter to rest & that death by suffocation would have rested on the public mind as the authorised & only credible report.

Death from Opium.

This motto might serve to warn the public against the improper use of a dangerous & pernicious medicine but to preface the death of any person at Pleasant Hill with such an explanation we consider as a stigma on the society. Some of the Lexington papers however has undertaken, to publish in the universe, that a certain D. Thos of this place, was found dead on Monday the 12th inst with opium enough in his stomach to have occasioned his death. It is true that Maurice Thomas a young man well known in this part of the county was found dead as stated, in his doctor shop, that the coroner held an inquest on his body, that a few grains of opium

Monday morning Decr 20. 1830

The morning cloudy & cool & the roads muddy we set out for Frankfort to wait upon the legislature & see the fate of our Memorial, - crossed Ky. at Graves' ferry & kept the Lexington road 8 miles to young's, thence we turned at right angles due north, presently after changing our course the clouds thickened the wind grew colder & a snow storm commenced, heavily dispersing it consisting partly of a mixture of very fine hail borne horizontally by a keen north wind which dashed in our faces with a violence not easily sustained To cover the whole head & face seemed impracticable & at every opening of the eyes to see which way we were going they were instantly assaulted with those flying particles which struck with a force painful & alarming. In this situation we squinted along, made out to keep the road, till about 4 o'clock we got in sight of Versailles the seat of justice in woodford county & waded through deep mud up to Shallow's tavern where we hospitably entertained thro the night, having a private room good bed & board & the agreeable company of the land lord like near 10 at night

Thus ends the toils & comforts of monday.

of a good night's rest.

Tuesday morning piercing cold, the mud
froze hard enough to bear a horse, - by 9 oclock
we were prepared to face the piercing nor'wester
breeze, having taken a cup of warm coffee &c.
becomes to keep the stomach in action. so off
we put over the hardy nubs, the face almost
immediately pelted with the violent frosty
sure of the piercing gale. but covering all
that would admit of being covered the watering
eyes & cold sweating mouth & nose had to run
the risk of being fatally impaired. tile the
general covering of body & limbs became so
thoroughly invaded that a general chill forced
us to come down to the level with Bony &
Hack. & blunder along together as we could.
so we took it alternately up & down thro' the
long bleak lanes. till dishevelation forced us
to retreat to a tavern fire where we enjoyed a
little respite. & a refreshment of almost luke
heat sufficient to encourage us to a renewed
ter. ten miles yet remained of long rough lanes
bleak hills & some dismal hollows which we meas
sured with spasmodic solicitude contemplating
how easily a traveller in some circumstances could
freeze to death, on such weather & on such a road
about one o'clock we ascended the last hill on the
top of which it was remarked "more freezing air
I never smelt, more deathly chills I never felt"
with these impressions we descended to the capital
put up at Capt Whitaker's where good fare soon
dispelled the feelings but not the remembrance of
the past scene.

visited an ingenious one day, more [illegible]

Sook, about 2. on which occasion we came into contact with some members of the Legislature with whom we were acquainted were invited to their rooms where the remainder of the day was comfortably spent - a little after dark brother Rogers unexpectedly arrived having left home the morning. so we spent the evening together till near bed time he retired to a separate lodging house to rest.

Wednesday 10 o'clock we repaired to the Hall house where the members were convened & going on with business & there remained speculating on their appearance talents, rules & respectful manners till the time of adjournment which found us as usual till next monday, our matters are left on the table with the prospect that the committee will take up the business soon after the house convened next week a late dinner brings us to near sunset when we agree to remain till morning & spend the evening in visiting & getting acquainted with members. I spend an hour with Senator Thompson, another with Bob Winkliffe, after which I retire to our room Elder Benjamin to the mansion house to pay their respects to Jos. Wagg in while it continues wonderful cold but clear day & some appearance of a change.

Thursday morning, somewhat moderated, leave about 7. reach Sethers' by 11. take breakfast & the air while moderating we go ahead. till the evening hurry presents to our view, the end of our tedious journey & a good fire, good company & a good supper are the prelude of a good nights rest.

Tirday moderate cloudy, windy with light rain.
Saturday Dec. 25. Xtmas all quiet. family meeting at 9.
Br. J. present. Christmas hymn by Mr. 16 long 8 line verses
labor & sing some other hymns & read a new one.
all quiet. 2 o'clock meeting at home, = the ministry out
of sight & not named in my hearing all day. ——
Sabbath meeting as usual in the families all of both crews
after the long Xtmas hymn
meet at 2, Elder Saml. opened the meeting with an address
relative to the season & gave way to Elder Benjamin who
spoke an hour or two, then marched, sung a hymn & Eld.
being requested spoke a few words Elder B. renewed his ad-
dress. Eld. took a conditional leave of the assembly whose
was conditional sent to U.S. meeting closed being 3 hours
Mon Saml. calls in the evening to see me no. having ex-
changed words, for above a week; memorable at such a time
our meeting is in the Eldrs. sisters room Eld. Br. present much
is said relative to my going or staying I am charged with
wishing to go solely because I am not suitably accommo-
dated. I repel the charge some kind of excuses why I am
fixed in the most public room in the chh. no copts on my Br.
Monday morning Elder B & W. start to Frankfort. rufus in the
afternoon. Tuesday I go to Harrodsburg on business connected with
the object except no letter from home.
Wednesday 29. Draw a copy of the Declaration. Thursday
Thursday 30. a wet day, sufficient to raise the waters.
Wm Legier arrives from Frankfort at 1/2 past 2. all well
Tirday draw a deed of convey for Elder Samuel.
Saturday Jany 1 1831 go to Har. find no letter. much pleased
manifested about the death of Maurice, return
& in the evening the deed & declarations are executed
Feb. 2. prepare for Frankfort & home attend morn-
ing meeting take leave affectionate love from all & families
& set off about 10. reach Walkers by dark. next morning
leave Wesk in care of the hostler & ship down to Frankfort
arrive between 10 & 11. & without any thing worth notice
remain & take ordinary tide wednesday 11. Rufus arrives
& brings on Wesk so we are all here. doing nothing

A Christmas sermon for 1830.

To us a Child is born to us a son is given &c.

From an early date of the xtn æra prophecies
& types have been unsparingly thrown about
the person & character of Christ. never the
less all as far as we know have attributed
to him this passage of the prophet as having
a special allusion to his birth, character &
office. We shall therefore have said no contradicted
on from any quarter in founding on this text
a discourse in commemoration of the birth
of this extraordinary personage.

To us says the text a child is born, to us a son is
given. N. The first inquiry is. Who are the persons
speaking. Here we shall probably differ with
those expositors who make this the language of
mortals either a word of lord & penitence
sears ~~ordained~~ a savior or the church who
need a teacher & infallible guide. but to
put this language into the mouth of any
set of human beings is an outrage on com-
mon sense. ~~recognized~~ admitting the child
spoken of be more than mortal — to whom in
the language of common sense not to say of
inspiration is a child born or a son given
but to its proper parentage. therefore if to us
mortals or any of us a child is born or a son
given that child must be according to the
laws of generation a mortal like ourselves
This would at once annul the divinity of the
child & obscure his whole character & office
therefore to support the proper dignity of the savior we
[illegible]

must introduce his predecessor as dwelling in the idea
of an heir, a legitimate heir, to whom the government
could be transmitted without fear of degeneracy
in any of its principles. The government shall be on
his shoulders, & being a true & real son & not a foreigner
or a servant he shall be deemed worthy of his high trust
& be called wonderful, counsellor, yea invested with all
the titles, dignities & honors of his predecessors.
Thus was the birth of Messiah represented in prophetic
language ages before his appearance & thus the principles
of divine government are settled & established to remain
thro all ages unchangable, settled we say in the identity
of father & son, according to which all governments civil
& ecclesiastical have been more or less modified & must
be modified as long as law & government are supported either
in Church or state. It is the only ground on which the heads
of laws, or ruling powers in any order of changable beings can
be perpetuated. That is by identifying the son with the father as
Christ himself expressed it. "I & my father are one not only
in union, but one & the same as to office, one in nature in faith
& principle, & in all things relating to the law & government
of the kingdom which I am called to administer, the principles of
which are eternal & unchangable, I differ with my father
in no thing I aim at no alteration or amendment
in any article of the constitution, Heaven & earth shall
pass away but one jot or tittle shall not fail from the con-
stitution; that shall be kept sacred, by me & my true successors
forever. That is the constitution & not the personal administration
that is eternal & unchangable is so self evident that it need
scarcely be mentioned. was there no change in the administration when
power was given to the son, when the father judged no man
but committed all judgment to the; Was the personality
of the sonship unchangable when all that the father gave
him he transferred to his successors? We see it is not the per-
son but the principle which is unchangeable & eternal the same
yesterday today & forever, hence in commemorating the origin of
of this sacred order this solemn transfer of ruling power. Let us examine
how we stand in relation to our predecessors.

When we speak of God, we mean, the fountain of all good, a unity: but under any other title, term or characteristic implying personality we contemplate God as manifested or revealed, including some visible object by which the divine good is made known to us. Do we then inquire, when & how the Divine good was made known to man under the character or title of Father. We answer in & by Abraham the founder of the Jewish nation, Here originated all those attributes that imply divine or spiritual relationship. — Thus the divine oracle "Thy name shall be Abraham, for a father of many nations have I made thee." Again, "I know Abraham that he will command his children & his household after him, & they shall keep the way of Jehovah to do justice & judgment. In a rational correspondence with the institution of a father a mother was also embraced. Sarah shall her name be, and I will bless her & she shall be a mother of nations. Thus God was revealed in Abraham & Sarah as the first father & Mother of a chosen seed thro whom all the families of the earth should be blessed. Was this title of father from all eternity? does it originate from the relation of a son coequal & coeternal with the father from everlasting? Blush thou & abandon Arianism, & forbear to insult common sense with an answer in the affirmative. The title was given to a person but not by a person, it was made & did not previously exist as the title of the Maker; "I Jehovah have made thee a father, which title among the Jews signified either one who had children, the inventer of any thing, an instructer or a governor, in connection with a son meaning either a male child, a scholar or a successor; can we then with the

New Testament in our hands & particularly the epis
tles of Paul be at a loss, to know in which of these sense
Abraham was made & constituted a father? or in what
sense Jesus Christ was Abrams' seed or the Son of David.
Nay we can be at no loss - Abraham rec'd the light & revela-
tion of God by the ministry of angels & was appointed to minis-
ter the same to his family, to command & govern his household
which were very numerous, & to perpetuate his gift & au-
thority and preserve the unity & identity thereof an indi-
vidual person was to be his heir & successor, how is this
second person identified with the first? in no other sense
than to identify the gift & establish it for the benefit of all
nations; was Abram dead, when the person so called gave up
the ghost, was the title, the power or authority of the father ex-
tinct? Nay. Isaac the second person was in the clearest point
of light one with the father. the heart the teacher the governor, the offici-
in him as successor in the office. what can be more intelli-
gible, or more consistent with the whole tenor of scripture
hence the incessant labor through the whole jewish economy to
preserve the unity of faith & manners, by a diligent & faith-
ful adherence to descent from father to son from teacher to scholar
from elder to junior & from; the first in office to his successor
Thus. "And these words which I command thee this day, shall
be in thine heart, & thou shalt teach them diligently unto
thy children" "No man hath seen God at any time the only
begotten son — he hath declared him." "He that hath seen the son
hath seen the father." The Father loveth the son & hath given
all things into his hand. That all men should honor the son even
as they honor the Father. What can such language mean unless
it conveys the idea of a system of government regenerating
with an undividual & perpetuated by a succession of leaders
& rulers solemnly bound by the constitution to preserve uni-
& relate its sacred principles, what ideas can we attach to a
first born or only begotten son, unless it be the rightful suc-
cessor of the ex patre, he to whom all power is committed
& who in a spiritual sense are the sons & daughters of the
almighty but those who keep the revelation he has given
& unite with the elder brother & honor him in his place &
calling? Q. He that abideth in the doctrine of Christ he hath both
the father & the son is he not the 3d person of the trinity. whosoever denieth
the son the same hath not the Father.

Seeing it is of such essential importance to guard against having men persons in admiration in order to the perpetuity of the pure gospel; but this subject make a deep & lasting impression on all our minds let us call to remembrance the deep labors of the first founders of the church both in the first & second appearance of Christ & compare their self denying spirit & holiness with the spirit of those wolves who crept in after their departure drawing away disciples after them. Were it not for the blinding influence of a selfish nature how could mankind ever have got up the idea of three persons in one supreme office equal in power & glory or who could ever have construed from the sacred writings that any person was the supreme God Or the supreme deity a person of any description? In the beginning was the word & the word was God. The same was in the archea or Patriarch. & from him committed to his son or successor the word was the same however committed to faithful men. none of whom ever thought of monopolizing personal honor, dignity or worship, but that the same word should receive the same respect in the son as in the Father: That all men should honor the son even as the Father; the agent or minister being esteemed very highly in love for his work's sake.

Of the aged there is ground for solemn consideration We [redacted] who have been reputed Fathers have to lay our accounts with resting from our labors & it will be a happy reflection if we are able to make it that we have rendered due subjection to our predecessors that we have received the word from them in a good & honest heart & kept it pure & undefiled as a treasure for our heirs in the gospel. If we have been able to suppress our own views & notions so as not even to wish that any of our own wisdom or philosophy should be mixed with the revelation of God, or that we should claim any personal respect for such pretended wisdom of ours.

It will also become us to afford all necessary encouragement to the junior class to exercise & improve their talents as fast as they open for usefulness. & charity allow them time to grow in wisdom as has been allowed to us.

We might offer many edifying remarks suited to the junior classes; but the subject naturally & immediately commends itself to the consideration of young people in so interesting a manner, that we shall forbear any further application leaving individuals to draw their own inferences & conclusions. Only remember that he that overcometh shall set down with his prede upon in his throne, no distinction of rank in the issue no seat adapted to the personal dignity or superior talents of the son. he takes his seat with the Father neither above nor below him. let it therefore suffice for the disciple to be as his Lord & to fill the place of his his lord when it becomes vacant

Feb 23 1836. The learned division of the senses into 5 of us can rather incorrect. feeling includes the effect of every object on every faculty of the body & every organ. the sensation or feeling is in the brain by means of light, air sound &c & through the organs of the body eyes mouth nose & ears I feel the touch, the vision the taste the smell & the soundby one simple sensation equally adapted to these various objects

W.V. June 30th 1835.

Beloved Br Seth. } I have often thought of this saying of the psalmist "When my spirit is overwhelmed within me, lead me to the rock that is higher than I" It is not my aim to leap upon the most high, I think the comparative degree the safest, by making too high a leap I might miss the mark & get a dangerous fall.. perhaps you will suppose that it is jumping too far to pass my immediate bed in the west. vale, perhaps I will not have to fall back very far so I will venture.

Now Good Br I must own that neither to you have most condescendingly conferred with me

on every subject that came on the carpet, while inviting me to be free: as to speculative matters they have engrossed but little of my attention. It is the travel & progress of the church, rules, manners & customs, how to support union, peace & harmony & stand in the view of the world as a city set upon a hill, that claim any special attention & engross my principal labors — When any thing new occurs I want explanation, to know the how & wherefore. In former days I conversed with my angel on all such matters & in that way gained a kind of universal knowledge, but my angel taught me not to be too confident in what I then received for one would come after him, possessing practical knowledge & I must learn of him what was not given to the angels. Now here we are, you located at the Jerusalem above, among the wise men of the east who catch the first rays of the rising sun. I at mount Sinai in Arabia (Arabee the west) and it is reasonable to infer from your long experience that the whole routine of our earthly progress in the work has been fully substantiated & realized. so that we may be free to inquire what becomes of the saints when their work is finished on earth & they are prepared to enter into rest. Is their change local, passing from one part of space to another or has it respect to the various states & conditions, of souls in a moral or spiritual view, or in other words to the different ranks & orders into which souls are distributed in this great & last day of final retribution.

From this brief introduction I will now descend in to those practical points which have come under my observation & concerning which I wish to have some freedom of discussion with some one in whom I can confide as a second self.

U C. Sab. Nov. 2. 1829.

Wo unto you lawyers, for you lade men with burdens grievous to be borne & ye your selves touch not the burdens with one of your fingers Luke 11. 46.

That there have been & are two dispensations of God to man, to wit, the dispensation of the law & that of the gospel is a doctrine universally admitted in all christian countries. It will also be admitted that the first founders of the gospel, in bringing in & establishing that dispensation had not the most remote intention of encroaching on any part of the legal institution but meant that the law w. all its obligations & penalties should remain in full force for or against whoever should be found under its jurisdiction & control. ("I came not to destroy the law") Again it will be granted that provision was made by the gospel for the redemption of those who were under the law. that they might so attach themselves to the new dispensation that they could say with propriety "We are not under the law but under grace"

But without consuming time in demonstrating those acknowledged distinctions between law & gospel. Or to illustrate the fact that the gospel institutions was intended to organize a community distinct in their manners & customs from the world at large, & perfectly innocent in the eye of the law. I say, not to dwell on these first principles we shall proceed to consider, the import of our text 1. Who are meant by lawyers. 2d. Why such heavy woes from the mouth of God are denounced against them. & thirdly make some remarks by way of application

1 Who are meant by lawyers? We answer those who practise law: whether plaintiff defendant counsel, judge or jury. A liar is one who practises lying, a weaver one who practises weaving so whoever engages in the practice of lawing is literally & correctly to be considered a lawyer to apply this character to a set of men called attorneys is a grand mistake. It is true an attorney is a kind of secondary lawyer being attached to his client. but place this character first in the business & you'll soon see him abandon the practice. The real lawyer who enters on the practical part of the suit has liberty to chuse his second or hire a substitute as the sayings is to take his part. & by becoming one with his client during the argument is a partaker of his deeds, but personally he is only a representative, a barrister or

Since our Settlement
with the North Brethren
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Jno. Sheep Carcase 2:00
by the hand of John
Ballet 25 Brush handles 0:18
Turning 84 Ds

Jacob Longstreth Dr

by Brooms & Brushes

since Christmas

1 Dozen 1/2 by me

3 Do by Collins 15 Brus

3 Do Broom 5 Do Brushes

5 Do Brooms by Wilmans

14 to 24 March

Aprail 16

to 6 1/2 Dozen Brooms

7 Do Brushes

East Bouse April 22nd 1828

Brother Pollard

If you are on terms of sufficient freedom & good humor with our friend Aquilla I wish you in some form or other to present him some of the following Queries Pellicit from him a solution, or some expression of sentement that would indicate a knowledge of & a belief in the foundation principles of Mothers Gospel.

Have we any knowledge or account of any man being sent from God without credentials of his character, & the object of his mission. Viz not what was the character & mission of Baron Swedenburg or in other words what were his real pretensions A prophet? a luminary to shed forth the borrowed light of the morning sun? or that light itself which sheds noonday splendor on the anxious eyes of a waiting world? If we are to consider him in the character of a prophet, what was there left wanting in the proper season of prophecy & not to be found in the Bible, that required this late missionary? We know of nothing. Then if the scriptures contained all that was necessary on this score, & were held in the only sufficient credit as inspired writings. Must we not reasonably conclude the Baron from the list of inspired prophets? The next character then must be that of a luminary or morning star: or in other words the Archangel to sound the Alarm of the dead

near approach & to rouse the world to look for his appearing - But who has the most plausible claim to this gift — Tho' Burrow. Wesley. Wardley & those strong lunged orators who did absolutely wake up a sleepy generation; or a delicate scribe snug'd up in his study room & with his pen investigating disputed points of theology & confirming his opinions by a kind of evidence that none could realize but himself Voice; not pen of the archangel! ——

Wherein do the inspirations or revelations of this great man harmonize with that gift in past dispensations? John the Baptist did not go into the investigation of doctrines nor a description of the new church? His work was to rouse the people to repentance & point them to a greater than he & neither indeed did Jesus let off such a flood of light relating to the heavens & hell & the corresponding angels. He spake the word as they were able to bear it, taught simple things that they could understand & practice & referred them to his successor who would teach them still further, lastly his angel to minister to his servant John &c. What similarity between this gradual increasing mortifying work of God & the opening the interiors of the mind of so learned a man as B. Swedenborg But the ministry of angels is the silencing argument & pray who or what were they & what rational evidence was given to confirm their mission from God. "Do good or do evil (said the prophet) that we may believe" What were their works? by

these they are to be known. The only answer we get is their beating & confound illucmenations on the subjects of goods, sins, & the geneval train of Moral truths relating to the New church.

But how came these angels by their knowledge of the new church. It was not yet founded or exhibited. Do you say that it was founded & established in the spiritual world? A disciple of B. Swedenborg credat hoc, non ego. Mothers work had first to be finished before the order could be set either among angels or men & who in heaven or on earth could open the book or loose the seals like the work was finished. The angels desired above all things to look into the finishing mystery of God. But these theological seminaries from which the learned Baron ree his light, had not got the secret, which all other intelligent spirits supposed & affirmed the lord advent to be in a man Of that day knoweth not the angels. — To the angels he hath not committed the knowledge of the world to come. Then admitting that all the light ever given to man & retained in this world & the other among living men & invisible ghosts had been collected & constructed in the best manner possible we'll say the brightest genius's in their apparois or opening, below the holiest of all what would it all have amounted to? Would Jesus Christ think ye have subscribed it as a system of divine & absolute truth? — Yes

Probably the angels with whom this writer was most familiar, had been men like himself. perhaps some patriarch & prophets & enlightened Christians of the first rank down thro all ages of Catholics & heretics. It must indeed have been an exceedingly interesting piece of business to combine & compile in one harmonious system the sum & substance of all their brightest views concerning the Lord & his new church & taking Swedenborgs works as the grand result. had it received the sanction of heaven, the business must have terminated there, & Behold the man. the final & last oracle would have left us all to take that or nothing. But if it failed in one jot or tittle it could no more gain the palm than the second best in any piece of mechanism, game, race, or election for office. only one is to gain the prize. & pray what consistency, harmony or union can exist between the first & second best. when the one has lost it & the other has gained? Did Mother, Labor, Sayles or even in partnership with Swedenborg? If not the one & not the other gained the point. both could not be equally authorised to Open & teach the only way of God

Of what use or benifit is that mallo or thing which comes but second best fails of a divine sanction? Suppose that Governor Trimble had but one vote above Campbell in the election, they went on precesely par tile it came to the last vote & that rendered all Campbells votes null & void, they were good for nothing while Trimbles remained all good. But to say that Campbells were as good votes as Trimbles & so set him up along side of Trimble would be a preposterous piece of business. It might indeed be very amusing to see the parts of an imperfect machine & to see how exactly in many parts it resembled a perfect one, but unless it was perfect & fully adequate to the design of it, nothing but a vain curiosity could keep it in any credit. But do not the followers of Swedenburg receive his system as the ultimate palm of consummate truth? Do they expect another revelator? Do they not take the doctrines of this man as the test of truth, infallibility, & every how sufficient to qualify them for entering into the Newchurch order

If this are the views under which those books are adopted & held in vogue that society & ours are as much at issue as any two claimants of an inheritance whose titles are derived from different authorities & whose interests pointedly clash.

Do those writings & the new church constituted upon their authority harmonize? One perhaps says yea & another nay. Who is to determine that point. The writings constitute the pattern if not understood they are good for nothing but their advocates say they are correctly understood & the church formed accordingly. This they have a right to maintain. How farthen does does their new church harmonize with ours? In no single point more than other sectarian churches. What ground is there to dispute their translations or pretend to affix ideas to his words different from the rec. ideas of the sects. The ch. is the proper translation of the written system as much as any substance is a real translation of a pattern or draft. If his disciples have all mistaken his meaning & erected a false church. The whole scheme is abortive & nothing short of a divine commis

con to expound his true oreginal meaning could ever bring it to life. & if when revived it would be found inadequate to produce the the substance proposed It must be of all things the most uninteresting to those who posess that substance ratified & confirmed in regular order by the Holy Spirit sent down from heaven bearing witness with our spirits that we are in the only work of God that can redeem souls from all iniquity.

As the gospel has nothing to hope from the writings of Swedenburg so it has nothing to fear, forasmuch as it is granted that Mother Gospel has actually produced all the good that was predicated of the New Church. —— —— and the writer himself sufficiently discards the idea of resting in the Letter short of the spirit & substance.

It is rather an honor to the gospel that so near the period of Christ's second appearing Angels & men should unite their sagacity, wisdom & light if possible to fix & settle the plan of the Latter day church so manifestly failed. We would not say but this might have taken place under the great & first revelation of heaven for the very purpose of erecting a lasting monument or proof, that great men are a lie & the angels charge the with folly. but who in his wits would charge to that which is foolishness

with God after the wisdom of God is manifested in the order of his own appointment &c

One paragraph of Swedenborg was read the other day which I wondered how Aquella himself could explain. permit me to suggest an inquiry that may lead to a proof how far believers could harmonize in their respective views of his ideas. What is to be understood by the formation of the front & back parts of the head? Wisdom being seated in the cerebrum & love in the Cerebellum. — What is meant by the Lord looking man in the face & inspiring wisdom into the front of his intellect? & what is the meaning of the principle in the backside looking away from the Lord after back matters & leading off the man after what is pleasing to himself. Is there anything more to be construed from all this whimsical representation than what the prophet meant when he said thine eyes shall behold thy teacher — not darkly but face to face. (panim le panim) All believers know this — they learn it at a glance that wisdom from seeing the present man of God & the soul under instruction in obedience to a present head. & to look back or look off this way or that after objects pleasing to our own senses is the way to ruin. This might perhaps serve to warn us against turning away from our Ministry & present teachers & taking after some Jack a Lanthorn of an old writer.

Love what a precious Treasure
to us so freely given
to fill our lives with pleasure
and fit our ~~hearts for Glory~~ souls for heaven

'Twas love first sent the Saviour
The Christ of God to us
our souls for to deliver
And raise them out of Dust

'Twas love preserved the Saviour
thro Antichrist's dark Reign
That word which should deliver
Brot forth by Mother Anne

By Love she crossed the Ocean
To freedoms happy Land
to plant a sure foundation
Which should forever Stand

By Love she did endure
The sufferings which she bore
And kept her Gospel pure
for the Ohio Shore

By the same Love and wisdom
The messengers declared
The way of life and freedom
To those that were prepared
and they with Love and patience
do minister to us
That we may gain Salvation
And quit our Pride and Lust

Now we may love each other and patiently endure
And like our Suffering Mother Preserve the Gospel Pure

W. V. Feb 1835

Notes on the immaculate conception...

The whole argument is founded on the records of the two evangelists to Matthew and Luke. both of which have from a very early date been disputed as genuine and authentic; but waiving this point at present, and admitting that those records were made at that early date & that those details were credited by many as facts. May we not with propriety ask our wise fathers who have transmitted these things to us, on what those writers founded their authority for stating what they did. and from what evidence were those things believed by the people. If angels were so familiar with mortals in those days If they told those men to write what they did, and instructed them in those sublime secrets; did they divulge them to any one else? why not inform the rest of the apostles, and why should all the rest be silent on that subject, Neither Peter James John Jude, nor even Paul the most extensive writer among them all says a word on the subject. Could it have been an article of their creed, a doctrine taught them by their divine master & they omit it in all their writings & all the public discourses that are left on record? Rejecting all this as affording only negative evidence, let us take the statement just as it is and see what it will amount to. The writer whoever he was or however inspired states very briefly that Mary was found with child of the Holy Ghost, — ~~without~~; Nothing is said by this writer how she or any one knew by what means she became pregnant the information comes afterwards at a time when she must have been considerably advanced so that her state was perceivable & not to be disguised, then according to M. the wonder was adduced that the conception was by the Holy Ghost this was by an operation, that informed Joseph made

Will we admit that this was more than a dream, that it was a reality that a real intelligent being called an angel did speak to the man Joseph & tell him that the Holy Ghost had caused Mary to conceive & that it would be a male child he and in addition to this ~~extraordinary~~ remarkable vision in Luke & the any extraordinary ~~dreams & visions~~ appearance that he has recorded.. 1 The appearance of Gabriel to Zacharias, next to the virgin Mary; admit that Mary was so accosted when wide awake; that she reasoned with the angel how & by what means she was to conceive, whether she was to cohabit with her husband, & how this thing was to take effect. and that the angel understood the case that it was by a being whose name was not in all the old testament an entire stranger that Mary had never heard that this being would come upon her, accompanied by another diverse character who would overshadow her & by their cooperations upon her, she would conceive a son admit that she kept all this to herself pondering it in her heart, and did not tell Joseph any thing about it, that there was nothing extraordinary in her exercise, that she had no operations upon her like the falling exercise or the jerks no Pandemak or trance, that any one could see & witness that a supernatural power was upon her.. that she was found with child by her intended husband & that she nor no one else could tell him the cause or reason why it was so, till an angel informed him in a dream, - That she went from his company & went to the hill country & was gone 3. months. after which she returned to her own house & was married by her husband who dreamed the dream & protected her till she was delivered. bearing his crop like a man & until she was prepared for another orderly conception.
Let all these matters stand with the evidence attached to them do they constitute any part of the gospel? Is there any thing in the whole affair that will lay a foundation for any doctrine of salvation to be erected upon: Do they give us any special light on the diverse character or attributes? Did it require omnipotence to get a woman with child; or where in did the pneuma agion differ from the pagan deities who were fabled to have intercourse with virgins

there was certainly nothing mean or very honorable to the divine character to do what Joseph could have done himself, & what belonged to him according to every law & order given for the direction of human affairs — some pious commentators say that it was to tongue of the child & not of Zacharias that was loosed. that the new born infant spake & praised God. a few more such comments interpolated might render the narrative a perfect marvellous but when all is said that can be said: we are authorized to call in question the whole affair as pertaining to the old heaven dispensation & not by any means connected with the faith & testimony of Jesus, or containing any light or information to direct us what we are to do to be saved. The generation or genealogy of Jesus has been declared to be on this wise, as stated, but the prophet speaking of the christ says who shall declare his generation? he was not of the generation at all. born not of the will of the flesh, nor of the will of man but of God was this regeneration work a subject comprehended by the angels? I think not. It was a mystery they desired to look into. unto the angels hath he not put in subjection the world to come: It seems from this remarkable story that Gabriel himself expected the Messiah to be some great man that he saw no further than the flesh, & that he had no idea of the immortal seed being put into the heart by which the new creature the child of God is formed: or he would not have directed this young woman to in the manner he did. This may be thought presumptuous to question the angels' authority or their wisdom but know ye not that we shall judge angels. That in the sight of God the heavens are not clean & that his angels he charges with folly; If the inhabitants of the spiritual world had ascertained that the prophecies were come to a close that Messiah's reign was about to commence, it was the height of folly for them to attempt to bar that kingdom on some individual person. this has been the cause of boundless mischief & is to be connected. we repeat it as a maxim

of spiritual importance that the conception birth life death, resurrection and ascention of this eminent personage was all transacted under the law. It was the finishing work of the Mosaic economy & does not mingle with the real spirit of the gospel further than as a work of preparation. There were no doubt multitudes of the heavenly host paraded, as sensibly as they were on sinai, at the giving of the law, & among the inhabitants of this world they had many agents, but the most eminent among them all were men of like passions with ourselves. They had their sacred order, & their proper head as usual, but they had no occasion to commence their operations upon the female sex, to prepare a body for their chief compounder, or Lord of the Lord. They had another & a never failing plan for preparing the souls & bodies of men for receiving a heavenly guest. Thus the body of John was prepared not in the womb of his mother but in the wilderness of Judea by abstinence & mortification living on locusts & wild honey. Thus the body of Jesus was prepared for the first & most exalted gift that ever was or ever will be conferd on mortal man. As the primitive Hebrew believers expressed it That the spirit of God descended on Jesus a man of the most exalted purity; but who or what are we to conceive of this spirit that descend on him & abode in him & on him? Is there but one spirit of God? and but one order of spirits? If so how are we to conceive of a host of the Lord or leader of a host? or how are we to conceive of the 7 spirits of God that are nearest the throne or what idea can we form of the fulness of God? If the last of the seven spirits was commissioned with the last gift; if he had the fulness of the manifestation, & took possession of the man Jesus as his instrument & agent; it is easy to conceive even with a figure how this man was filled with the fulness of God: leaving others to enjoy a proportional degree of the heavenly gift & sacred correspondence according to their rank and capacity.

W. June 29. 1835.

On noticing St Mark's account of the public ministry of Jesus & of the extraordinary effects that followed it, that his friends hearing of it, went out to lay hold on him and confine him as a maniac, this query arose in my mind. How could they suspect him of being deranged or devil possessed if all the things had been true which are told about his immaculate conception & birth, would they not at once have concluded that he was displaying his divine power immediately joined in the work, but here we find his mother & his brethren standing without desiring to speak with him, trying to decoy him out of the house that they might get hold of him & tie him & take him home? was this all the sense that the holy virgin & her sons had of the work of God? He had given the most astonishing displays of a divine power healed the sick cast out devils & preached from place to place to the astonishment of whole cities, and yet the old woman & the rest of the family tho' he was deranged in his brains. Is there any consistency in the several parts of the narration? Ask Mary & the boys while they are watching to grab him whether they believe he had been conceived by the Holy Ghost & whether he had ever been overshadowed by that spirit which he now manifested. Nay says Mary I never felt its operation, I know nothing of it. How justly did he disclaim all relation to such creatures! and how truely did he say "ye know not whence I am" What Mary not know whence he was when he was shaped in her womb. & formed of her substance! Nay said Jesus Woman what have I to do with thee, I am from above! Was not this story of the miraculous conception invented for the sole purpose of changing the names of things & putting darkness for light, bitter for sweet & good for evil. What could be meant by this Holy Ghost, but the mind of the Supreme sanctified, by the word & by nothing else i.e. calling & impe

that to be a sanctified nature a Holy spirit which was in reality the spirit of an unclean devil & the root of all their depravity. Hence the whole tenor of the anti christian system is to remove every idea of guilt or pollution from the unclean works of the flesh & to base their justification & sanctification on the mere act of Gods free grace, freely pardoning for Christs sake every thing that had been called sin or that had exposed the sinner to the penalty of the law.

And hence the answer to the question Who made you? Implying the work of generation was the work of God, That a legitimate offspring was the fruit of Holy marriage & that the lust of the flesh which led men & women to cohabit & the M.G. were identified by the whole tenor of the doctrines

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W V. June 3d 1835

How are we to construe the late movements as signs of the times. In the first place Elder Issachar moved to the village & Xtn came and took his place The business in which Xtn was engaged he gave up to Eleazar and took Eleazar's place in visiting & getting the openings of the family. When Elder Issachar returned he took his own place and Christian by order of the ministry took their place where he digested the whole state of the society in general & of Leads and members in particular and according to the free & spontaneous openings made to him. delivered the whole sum & substance of the matter to Eleazar as first in care. As personating Elders Issachar & Elder Eleazar he was respectfully treated. In Elder Solomon's lot he was pronounced a troublesome thing & excluded from the place. now read James ii 1,2,3. and draw an inferential conclusion Elder Solomon could not have got the minds of the people half as freely as Christian did. yet look at the difference in their treatment.

Nov.r 4th 1829. U V.

A counciel of Ministry & Elders met at the meeting house at half past one oclock. when a nomenation of members to supply the vacancey in the ministry was proposed. and after some deliberation on the subject Joshua Worley & Nancy McVemar were nominated by the Ministry & the nammenation approved by the Elders without the least dissent Present in the meeting. Matthew Houston Dan.l Sering Eleazar wright. Wm.s Sharp Andrew E Houston. Abner Bedle Joseph Worley Stephen Shining Nathaniel Taylor James Smith Eli. Houston David Shining. Anne Brownfield. Anne Boyd Caty Rubart. Charlotte Morrell Elisa Sharp, Elisabeth Sharp, Nancy Mellekin Peggy Digger Caty Boyd. and Sally Davis. Nathaniel Taylor was apphonted to the

first lot of Eldership at the square house and Malind Watts to be the Elder sister in that family. Elisa Sharp is appointed as second Eldress in the room of Ruth Brown resigned. Jane Buckhannan was nominated to fill the place vacated by the removal of Elisa Sharp, and Elect Morrel to take the lot of school teacher at the East house. The meeting closed in harmony

Lockes Essay

concerning

The Human Understanding

By some the author of this work has been considered a Natural man and the work itself commended as a display of genius not surpassed by any man in nature as respects the subjects of which he treated. If natural is contrasted with spiritual we would not object to his being viewed as a natural man, but as nature & art are equally contrasted we should rather view him not as a natural but artificial man — & his work a display of art & ingenuity in the arrangement of his work & the labouring out the different parts of it which left no room for any to rise up as his rival

As an artist in delineating the powers & capacities of the human mind Mechanically, by the use of language he has merited the highest applause of the learned & most sagacious among men nor would we wish to pluck a feather from his cap, & blow on him

to wilt the laurel so extensively gaind from the
Lords & nobles of the last & present enlightend age
but admitting that Nature & art have combined
in qualifying this man for ~~going~~ ascending to the last
round of their ladder. And notwithstanding his
most artful & ingenious theory may command itself
to the experience of all natural & artful men, this
can lay us under no kind of obligation to put man
plunditt with the rest and adopt his work as light
to our feet & a lamp to our path in the pursuit of
gospel truth & goodness.

It will moreover be admitted that in constructing
his artful system of Ideas: it became necessary to shape
some points of doctrine in perfect accordance with
our views, the luminous manner in which his talents
& learned sagacity enabled him to display those doc-
trines cannot by any means bring us into his debt
seeing all those truths are sufficiently understood inde-
pendent of any man one side of the church. we may
indulge a degree of pleasure in the thought that his
arguments on such points are beating & confounding
to the antichreshan & infidel but it would be folly
in us to so to yield up our better faith to the charms
of his reasoning as to be led off into such points of theory
& philosophical argument as stand based on his plausi-
an

genius without any support from the plain, simple & practical truths of the gospel. In this particular lies the principal danger of Believers making too free with the writings of such men especially the simple & unsuspecting. such, before they are aware, may find themselves on strange ground, & if pursued with the enquiry "Where art thou? & who conducted thee hither may feel much at a loss to give a good account of the matter. If they have been conducted into a very large field of metaphysics or morals which they wish to explore throughout, & can pretend to better guide than John Locke, unless they can persuade the church to follow them as they follow their guide (otherwise make a speedy retreat) they will be in danger of losing their union & gospel travel & be left on the enchanted ground with the dead man & his dead literary stuff as their only entertainment Besides if we take but a transient excursion into those fields of human science (unless we are authorised so to do for certain purposes) we may be liable to gather such brilliant ideas & big words as to excite the vanity of thinking that they will serve as great embellishments of our character & qualify us as teachers among our more simple brethren. but on making

the experement find ourselves mistaken that what we thought a beauty is a real blemish that has to be wiped off in order to our finding a real union of spirit. & if not purged away by mortification may serve to excite controversy strife & animosity hostile to the spirit of the gospel & that brotherly love & union which it inspires.

Great a reasoner as Lock was he could not, in many points, elude the contradiction of men as learned & popular as himself and is it any part of our business to interfere as judges between great men in matters wherein we have had no gospel teaching. Let us now consider a few of those disputed points & see what ground there is for a Believer to take any concern in settling them.

No innate principles in the mind

The first book is entirely taken up in proving this proposition. that there is no such thing as innate ideas or principles. — The philosopher must first define his words without which common people cannot understand them — We are accustomed to great plainness of speech. But in the outset of this great writer we must be told what idea stands for, that it means phantasm, notion, species.

upon the whole it means something that is not innate in the mind. Now for innate. What does that mean says the simple bible-taught Believer? It is says the latin scholar a compound of in & natus born bred or generated. & in english rendered inborn inbred or natural: Now now? Is there no inbred ideas or inborn principles? To bring these words out fairly to the understanding of the simple they must be told that idea (a word not found in the bible) just signifies a thought. And now get him if you can to believe that that thoughts are not generated & bred in the mind & born out of it in words: Where else are thoughts bred but in the Mind? by what ever objects or means they are generated common sense must maintain that it is in the mind they are begotten & bred & no where else What art of reason or sophistry can persuade me that I was not created a thinking being, or that I have not thought even ahead from the period of my possessing mental powers as fast as objects were presented to my mind to excite it to action— True it is not necessary to have the object of my thoughts in myself. objects may be internal or external, but it must be in the mind

that the thoughts are formed. then how can I admit that my thoughts are not innate Now for moral principles. These too must be placed outside of the man. But what is a principle in scripture It is once mentioned, but what is it in the sense of the philosopher. a constituent part. motive, original cause ground of action. Is there nothing of all this innate inbred or natural in the mind or soul of man? Persuade me if you can that I was created with no better faculties than a dog a goat or a lurky buzzard. must not the philosopher if a man shrink from the literal meaning of his own words & hide himself in the fog of sophisms & puerile definitions but I shall not follow him there. As a beleever I hold that God created man to be immortal & made him the image of his own eternity. his principles as a man are congenial to his existence as a spirit the motive, the ground of action or whatever may be called a principle is coexistent with his intellectual powers & it is his loss that those radical motives & grounds of action are so obstructed by the corrupt influence of a contrary nature as not to discover their existence

on all occasions That the principle or ground of action is innate, created in the human being needs no proof - It is self evident & and that it was premarily formed a moral or vertuous principle & or moving cause requires no other argument that the comfort & happiness that the soul enjoys when delivered from the bondage of corruption & restored to a conformity to the sacred precepts of the moral law - If thoughts or ideas are the materials of which moral principles are formed & if the process of combining those ideas into principles is carried on externally & when modified into proper shape are deposited in the mind how can the mind be struck with remorse for not acting according to those principles previous to their reception? But to pass over these philosophical nicities we shall just mention another that can never be admitted by an experienced Believer. And that is that all ideas & moral principles are conveyed from external objects to the mind by sensation & reflection. Who in the exercise of gospel faith can

cannot at once see that the whole fabric is to which this is the door is a mere castle of sha
No knowledge of any thing but by sensation &
reflection. What is there in the whole essay that
would not with equal propriety apply to the
brute creation. He has no where marked the
distinction between the mind soul & spirit
but every thing with him is body & mind.
Has not every brute a mind & body. susceptible
of all the sensations & capable of all the
reflections predicated of our exalted species.
Whoever pretends to explore a building ought
first to ascertain its height, Locke's man—
whose understanding he takes so much pains
to develope is but one story high & that on a
level with other animals. A three story build-
ing would be but poorly described by one who re-
stricts his examination to the first & never went
up stairs to see what was there, the sensations &
reflections that rise from the earth & enter thro the
front & back doors will be very different from
those up chamber. It is strange indeed that
this great physosopher should have over looked

the very ancient & well established distinction between the three regions of the cranium, viz the anima, animus & mens, but as a christian & a believer in revelation I might seem an unpardonable omission to leave out the spirit in his calculation & to have no corresponding faculties in our sublime order but the understanding (or lower story) & the objects without saluting each other through the only medium of sensation & reflection. But perhaps we have said enough about the learned discription of this old cabbin. to warn any serious soul from taking up her residence in such a complicated & confused building — We walk by faith not by sight or sensation & instead of making the enlightened soul the sport of surrounding circumstances to be tossed to & fro & carried about with every wind. Itself becomes the habitation of God & subject to his government & control. Let the understanding stand under we are called into a higher sphere. the voice of Christ is come up hither & I will show thee thus & so. I am says he the anastasis or upper standing into this we ascend by faith

The phylosopher has not even told us what the understanding is with all he has said about its conduct. It is in fact nothing but the flesh & the mind of the flesh about which he treats so largely. Men says Boston live as if they were nothing but a lump of flesh they are flesh. they mind the things of the flesh & live after the flesh." But what is the substance or understanding of the believer St Paul says it is faith now faith is the substance (or understanding) of things hoped for. the evidence of things not seen. this is the lowest ground to which a believer can safely descend. Whatever is beneath or inconsistent with our faith we leave for carnal men & vain philosophers to dispute about. We shall only add that the very humerous discussion of the resurrection in the essay goes no further than to prove a negative that it is not the identical carcase here united to the soul that is raised. but what is raised or how they come forth he wisely left for the gospel to unfold

Sabbath April 12. 1829 Elder Solomon delivered a special gift relating to the use of books in the church

First It was said that much evil & corruption was secretly brought in by pernicious books that there had some years ago been a gift for purgeing out such things & that now it was high time to renew it — That all such books as would not bear inspection as being profitable to Believers should either be burnt or sent to the world & that two brethren with the elders of each family should see to the inspection & disposal of all books in the church & no more to be borrowed from young Believers but with the knowledge & approbation of Elder David.
That the habit of reading history & had a tendency to lead off the mind from the gospel, & one author quoting others we would want to see them also, hence there would be no end to this fruitless chase after knowledge — any book that may be profitable as farming, horticulture, machanism or any of the arts may be admitted but ancient history or the history of all religions or any of the sectarian religions is unprofitable for those who have the gospel & mean to keep it. & to be of the such book indicates a wish to find some cause religion by which

they may get round the crosses & shun mortification
The following list of books is offered for consideration as harmless & proper for the use of Believers

On the rudiments of Literature

Websters Spelling book. Murrays Grammar & sequel. Pickets or Kirkhams Do. Mentor English reader &c. Johnsons Perrys Walkers or Sheridans dictionary. Bennets Arithmetic. Cummings Geog.

On Natural Phylosophy

Fergusons Blairs or
Moral Phylosophy The Manifesto.
Gospel writers The Old & New Testaments
Testimony. Summary View or any other
published in union with the church.

Books may be well compared to apothecary drugs profitable & rightly & judiciously used but dangerous & pernicious when left to the free & unrestrained use of the simple & unguarded. the same may be said of manuscript writings or literary communications in any form. Every thing of the kind ought to be under the control of the ministry as tenaciously as medicines or mortal poisons under the care & control of the apothecary or skilful physicians. Why not lay aside all orders & let it to every one to buy beg & borrow & use the others [illegible] ad libitum, the virtues of the Cortex & ratsbane at pleasure?

April 13. 1829.

Extract from "The spiritual Gardener or Paradise explored"

True what you say of the church being compared to a garden is correct, but I do not see that your conclusions are in every thing judicious. We admit that garden is literally a guarded spot such is the christian church, but that every thing in the church pertaining to it is to be tested by your ideas of a natural garden is what we dispute. You discover things in the church which you think wholly inconsistent with the notion of gardening. You would admit nothing into your garden but what was substantial, profitable & permanent. In fact you can scarcely admit the idea of any thing being found in paradise but fruit trees of the best quality & perpetual duration. but not to say any thing of short lived flowers & pretty pinks & roses we may remark that there are many kinds of shrubs that are of but short duration. The church is never backing for bearing righteous ruit of the kinds planting that bear their appropriate fruits. but a shrub is not a tree & although it as you will can never rise above its natural height or be any thing or produce any thing beyond what pertains to its kind. The gardener never calls it a tree nor sends any one to it for fruit. it stands as a shrub known to be what it is & when it withers & dies it is cast over the hedge & furnish es no evidence that all the trees of the garden will go the same way.

Enemy! get thee behind me for thou savorest not the things which be of God but the things that are of men.— The cry against the gospel has ever been that it keeps its subjects in ignorance unpardonable ignorance! shameful ignorance! How is this reproach to be wiped away? Go to let us make a captain & return into Egypt. Not forsooth into the flesh, but into the honors of the world into Belles Lettres, polite learning of the age into the knowledge of all things calculated to enrich the depraved mind to bleach & puff it to a proper size to make a respectable appearance among men.— we have been long enough the objects of pity & contempt to the knowing world Let us get a captain a man of knowledge & letter learning & make him our captain to teach us all these fine things. or otherwise let us get books on Philosophy Geography astronomy & all religions & masonry & surgery & medicine & politics & history & Biography. & read & study & teach one another & add to all the rest a few plays & novels & religious tracts & have such a variety as to qualify us for any company. This is the language of that spirit which now for several years has been buzzing about thro this county

January 20. 1823. Father David called the Elders together viz Elder Solomon, Ipachar Eleazar Matthew &c. and opened his feelings in relation to the danger of the enemy creeping in slyly through the young order, by means of some new doctrine contrary to the Testimony which they would endeavour to support from some very learned writer. With respect to books that he could wish the principal part committed to the flames except the Bible. He commended Br Maleham as an example in laying aside all such things & laboring for the Spirit. Father recapitulated a number of new doctrines which had been on the carpet for years past (& among the rest certain comments on the Revelations all which speculative notions he rejected as leading the mind off from the gospel. And all present expressed their cordial union with Fathers gift, agreeing to support the Testimony. Test- E.N.

The Rule for disposing of Books

Books are a species of property which like all other articles are to be disposed of in order No one can justly retain his books as private property at his own disposal or under his own control any more than his cash his cattle or household furniture, they are devoted to the use of the church or family in which the individuals lives and are to be sanctified or set apart to their proper use by the spiritual & temporal head of the family All books relating to spiritual matters come under the special care & disposal of the eldership & agreeably to their judgment may be kept in the family or disposed of to the world or destroyed as perfectly useless or pernicious: The Deacons are to furnish the necessary books on Medicine, architecture mathematics agriculture &c. the same as furnishing medicine, tools & other necessaries. & all such books are to be entered on a general list. & no book brought into any family without the knowledge of the family elder or deacon or both if it is deemed necessary. These two general classes of books may form two distinct libraries under the care of the Elder & deacon of each family respectively.

W. V. March 24. 1835.

Beloved Elder. Solomon }

You will probably receive by the hand of the bearer Elder Ebenezer's letter to Elder Ipachar, inviting or rather constraing him to return to the east. I little apprehended such a thing when you urged me to settle my accounts. But tho unapprised of any special object the settlement came on in rather a providential manner the morning of the same day that the letter arrived. and it was on his own suggestion thro' the sisters. We first had a long talk on the subject. I then informed him of the conceptions that I had made to you in writing & he expressed a willingness to hear it. But perceiving from the talk that it would come short of satisfying him I added what I thought might answer the purpose & he said he accepted it as far as it went and that he felt much released. The sisters soon noticed it & were thankful for the change. but in the evening the letter arrived & the first news I heard was that he was bathing his cheeks with tears, however after venting his feelings alone we were called together and the letter was read, and after repeating his

objections against returning. That all who had returned had a home to return to but he had none &c &c. he said he would comply: and has expressed no other feeling since
What further satisfaction I can give him to regain his union & blessing I know not. or how well he may be prepared for entering that spiritual region remaining in the same sense has to be proved. This much may be proper for you to know, that to me it appeared, that all the censure that was taken off me was put on E. S. as the preme instigater of all his troubles. The idea of his requesting to be released he pronounces a positive falsity & would affirm before any court in heaven earth or hell that he never made any such request. nor never thought of such a thing. This at present seems the weightiest matter that he holds against us of us and if not settled will undoubtedly go to the east as a key to the whole story & may do mischief. His feelings appeared to be much excited on the subject of binding him about his pension money that it was repugnant to all laws human or divine to debar him from giving & disposing of it as he chose, of course that he was justified in giving M. Smith 10 dollars the day before.
These two things I mention not to augment the difficulties between you but to excite your attention if possible to have them settled. should you think it of importance for him to bear a good report to the east.

I delivered your epistle to Robt. I have seen or heard nothing of it since except that the sisters say that he gave them to understand that he intended to be off as soon as his business was settled. he has said nothing to me on the subject. I have no knowledge of the progress of his business or when he expects to close.

I have had talk with Samuel, heard all his treals & difficulties, and finally left it to his own choice whether to remain here or return to the village, that he would be very welcome to stay here, and would be very kindly received there if he should chuse to go. and, I desired him to be ready in two or three weeks to go down & settle the matter whether to remain there or return I suppose that it may be convenient for him & Robt to go down together. As for any difficulty or danger as to Flesh bands on the part of the sisters there seems to be no apprehension.

Thursday July 23 1832 Harrods bar &c

Deposition of W. W. Kinnear

Questions by C. M. Cunningham counsel for defts. What has been the extent of your acquaintance with the county at P. Hill.

I first visited that place in the year 1806 & 7. afterwards in the year 1811. when I remained one month & became considerably acquainted with the inhabitants. I was also there in 1826. & remained in April 1827 I visited the county & remained there with the exception of a few weeks till the 28th of July 1828. Lastly I came there about the first of last April & have been most of the time there ever since.

By same. When did you first become acquainted with Mr Saml. Banta Capt. Jasper & Ballance

I first became acquainted with Banta in the year 18 with Capt in 1807. with Jasper about the same time but formed no acquaintance with Ballance till the year 1827. Counsel. then proceed to inquire what deponent knew concerning the standing of the men in society in answer to which deponent stated that Capt entered into relation with the family of Elder Thomas in the year 1807 & signed an article called a family covenant a copy of which was presented, marked & filed with the deposition — that in 18[illegible] he found Capt an elder of one of the families in which Banta & Jasper then lived that in 1827 he found Capt Banta & Ballance members but that Jasper was not in communion with the Ch. at that time

that previous to the period at which Pharaoh Hicks
at that time he had no knowledge of the difficul-
ties that existed but became acquainted with the
difficulties some time after his arrival & that
he labored then as long as he did for the purpose of
restoring peace & union among the people
By same. Did you know of any difficulties exist
between Banta Capt & Ballance and the county
Deft. state that at his arrival he knew of difficul-
ties existing between Banta & the county & that
there had been some difficulties with Capt. but knew of
nothing particular existing at that time that
it was near the last of the suit that he found out
that Ballance had objection against the power &
authority of the Ministry. that he had free conversa
tion with them all. that Banta introduced a conversa
tion relating to his claims against the county which re-
sulted in a piece of land in Shelby county which he said
he had viewed when he made a conservation of his pro-
perty to the church that the land had been sold for
$1000. which the trustees agreed to give him but he
contended that the land might have been sold for
1500. which sum he insisted on having.
By same Did Banta consider his property con-
veyed to the church by virtue of the Chh cov.
with only the exception of this tract of land.
He certainly did at that time & it was a mat-
ter of dispute whether the said land was not also
included in the conservation made by agreeing
the cov. To all this Banta assented.

Concerning Gapp deponent states that he was not
an Elder of the society when he deponent came there
in 1827. but was installed in that office which he
was there & continued several months

Waterviliet, July 22 1835.

73d A. — The lengthy and very affecting detail which you have presented me in wroting of yours labors and trials for the last eight or nine years, lays a foundation for treating a subject on which my mind has much exercised from time to time, and on which but little has hitherto been said in any of our writings. We have treated largely of every class, order and office pertaining to the Church and society from the Presidency down to the youngest Believer; but there is one office which has been overlooked and little said about it, altho S^t Paul has honored it with a name and a place among the primary special gifts of the spirit. I mean the office of Helps. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that Miracles, then gifts of healing, Helps, &c" This gift although placed far in the rear, in this catalogue was from the beginning, is, and ever will be the second in order. For Adam there was not found an Help "And the Lord God said, It is not good that the man should be alone I will make him an help" The term prophet is but another title for the same office "And the Lord said unto Moses, See I have made thee a god unto Pharaoh: and Aaron thy brother shall be thy prophet. And thou shalt speak unto him and put words in his mouth, and I will be with thy mouth and with his mouth and will teach you what ye shall do. and he shall be thy spokesman to the people and he shall be to thee instead of a mouth and thou shalt be to him instead of God". To suppose that a prophet means a foretaller of future events is a mistake: It originally means a spokesman, a Help or a second; and very little different from the term priest

which in modern language means an agent, one who does
business for and in behalf of another. Hence the priesth-
hood was permanently settled in a line of descent, found-
ed in that original name which signifies Help, which
name was first given to the second in case in Paradise.

You will grant that my experience in the ministry for near
20 years, enables me to comprehend in a great measure
the trials and causes of trial that occur between primary
officers and their helps. Each having a set of senses &
faculties of their own, & their objects & views being in some
respects various it must be that trials and offences will come.
This is clearly illustrated in the case of the first leadership that
we have any account of. and has been more or less realized in every
succeeding instance; and we need only develop the first to unfold
causes and effects in all that followed. As the divine
order is complete in four, so we see it originally under the
names of God, Lord, man and woman. The union and
harmony of the primary two is inscrutible. That of the se-
condary two is the subject of inquiry. But as this subject is
so amply treated in the Testimony we need say but little about
it here. It is enough to say that the woman was subordinate
to man and that there was an order below her of which
the man & woman mutually had the oversight. This little
order was a degree above the beasts of the field which were
a degree above the beasts of the forest, but entirely restricted
to temporalities. Now each order having their gifts, duties &
correspondencies duly arranged, each stood on trial to sup-
port their lot, that all might go on in harmony. But when
arises the mischief? not from any principle, matter or thing
essentially evil, but from a principle good in its place but
liable to be abused. Such was the principle of emulation or
a desire to excel, which is not only innocent in an intelligent
being but laudable, as without it, there could be no real pro-
gress in virtue and goodness, nor no competition in the pursuit

of any thing noble. Was it a matter of cold apathy between the man and woman, which of them should be the greatest? If they were possessed of reason, must they not investigate their respective claims to preeminence? It was in vain for the man to contend on the principle that he was the oldest or was first formed: on that ground every inferior beast might have disputed points with him. But as one thing was found out of another with higher degrees of perfection, the woman being last, might very plausibly contend, that on the ascent from the natural to the spiritual she occupied the highest ground. But so it was that Adam's subjects, not entirely united with his government determined to supplant him, and have their immediate correspondence with the woman. This was decidedly a great evil & the very origin of all evil & confusion in in the creation of God. But who was to blame? God is not the author of confusion, but of peace and harmony. The man could readily excuse himself in keeping his union with the last & noblest part of creation, and the special gift of God to him, and it was not a trifling apology on his part that she was beguiled and deceived by a fellow that knew more about temporal matters than she did. The matter could only be settled on the ground of cause & effect. that is that each of the parties should reap the fruit of their doings.

From this brief introduction, we will now proceed to obviate those difficulties and trials so freely stated in your Journal, and which we may consider a mere specimen of the common difficulties in supporting gospel order & exaltation.

Taking Union Village as the emblem of heaven, and North Union as the garden; between heaven & earth we must first recognize the order of heaven or in other words the pattern shewed us in the mount. You entered this order as second to the primary gift of Elder Brothers. Here for a dozen of years at least you had an opportunity of learning all that was to be learned in that lot: and you doubtless found it many times, very trying to support the gifts & orders in subordination to him, especially if you discovered the least cloverity of sense

in the headship. You know how natural it was for you to take sides with Mother, and how difficult it was for her with all her stock of wisdom & prudence to keep off a separate sense of leaning on her & to support Father's gift & authority in all matters of importance. But whatever might be the trials on this original ground, they are safe in the archives of sacred confidence; all things remained as they were till the close of the parental dispensation when it became necessary to repeat the scene in other new formed societies, and now for North Union.

Your account of the origin of that society is rather too concise but very correct and intelligible. The gospel first approached that region by the way of Hudson and Aurora thro' J. Darrow and his connections, but Matthew Houston & B. Pelham were the apostles by which the society at Warrensville started and Ralph Russel was the first begotten in that place as you have stated, and the helps sent from time to time to organize them in society order you have perhaps sufficiently noticed, while they were prepared for gathering into Church relation under a standing Ministry; But whether the preparatory work was at that time completed is a doubt with me. According to the pattern, it would seem, that lands were secured, buildings erected and every provision made for the comfortable accommodation of the people, before they constituted church order, but the precipitance of Ralph in attempting to gather the church at so early a period & place himself & wife at the head of the concern was indeed a bold & schismatical presumption and ought to stand as a warning to all succeeding ages for we may set it down as the radical cause of pushing matters forward with a degree of precipitance not consistent with the state of the people. And whether the company of which you had the command was duly authorized to establish a permanent gift of church order can only be decided by matters of fact. You had yet to purchase & pay

for the consecrated ground, to erect the first dwelling house
to gather the first family into the order of the old south house
and your sighs in all this arduous labor were restrained as to
union and conformity to your sense, could such be a regular
Ministry send from the church? Or to spiritual authority
you were doubtless reputed. But where were your Peter, and
Joseph, and Constant and sisters to manage the temporal eco-
nomy? Yourself & Reuses were the Elders, but you had all the
temporal business to arrange, not a chh clear on to carry the
bag, but each of you to hold the interest in safe keeping ac-
cording to your several ends and objects. Wherein did your
lot or labor exceed that of the Elders at the south house for the
first seven years? And had you any covenant beyond the
South house covenant or any greater degree of church order?

Now Brother, if the state of affairs were really such on
the scale of comparison, it might will be expected that you
would have a scene of heavy trials and severe labors and
doubtless you were considered competent to go honorably thro
it or you would never have been appointed to that most
difficult post. your first labor was to gain the confidence
respect of your immediate help. And what if you had
some sparring hard feelings and jarring before you came
in contact with the people better than at any time
after, and if you so managed & conducted matters in your
official concerns, that the society were not affected by your
domestic broils, while your standing was honorable.
But the peculiar trial was in the event of the serpent find-
ing out subtle influence on the sisterhood. that even your
Pastoral Wife was deceived and supported him in his fatal in-
trigues. — Let this part of the story pass and the event will
bear no special marks of singularity under this blackcloud
your labors termenated and it is granted that the gift that
is in you had to operate in that respect according to the state of
the atmosphere, but whether it did not operate in wisdom all things
considered I am not disposed to doubt, having full faith in the goodness

of the intention. It was at your option whether to take Rufus back with you after his treachery was discovered & he professed repentance: and you agreed to give him another trial: but after he had so far succeeded as to ingratiate himself into the good feelings of the people & even the other members of your own lot that there was much coldness existing toward you, all this being presented above board to the Ministry, for them to have sent you back in that condition would have been folly in the extreme. This I clearly understood from your own opening of circumstances before the ministry got home or the matter come to trial. You were fully prepared to petition for release ment, not indeed from your lot and office but from your present help— and if this could be effected in no other way you were willing to resign the whole charge; so upon mature consideration it was settled for you to be released & to hold your matters and things of doubtful import, in safe keeping, till the adverse party would prove the matter thro, & bring facts fairly to light. This you have thro' much tribulation & many painful reflections lived to witness, and had nothing occurred to afflict or embarrass you in your intercourse among your old friends since your release ment, we would not say but every thing relating to your past conduct as an Elder might be considered as settled without leaving a blot or blemish worth notice on your official character.

Perhaps as your journal states, you have not borne with sufficient patience the troubles that lay upon you and may have unwisely sought for some special friend or friends to whom you could release your troubles & share their sympathies, and in this you may have created new troubles & new enemies, and occasioned a further degree of coldness in the general feelings of the community. You may also have placed a higher degree of importance to your lot & labors at

North Union than some could relish, which may have been an additional source of disaffection; and by neglecting to cultivate proper freedom with & confidence in the order that you stand connected with your burdens may have been needlessly aggravated in your mind & imaginations loaded with many words but with all that and all that your case is still a common one & your privilege of usefulness & consequent comfort by no means to be despised. Yours respectfully— Eleazar

Watervleet Aug 4th 1835—

Beloved Elder Benjamin 3

Doubtless you have heare the proverb of killing two birds with one stone" you have also read of David cutting off the head of the Philistine with his own sword — If the birds be in close contact the stone may hit them both at once, otherwise you may keep your stone for another throw, and kill one after another, This little maxim is intended to introduce the following extract of a letter handed me by Elder Solomon sometime after your exit.

Watervliet.

Dearly & much esteemed Beloved Ministry

The serious trials & difficulties which we have had to pass thro for a few years past, makes it expedient that the ministry at New Lebanon should have all the information in relation to all matters, as far as it can be obtained for this reason & this only I have taken it upon me to write this short epistle

My simple motive in touching these matters is to give my opinion in relation to the removal of our worthy & much esteemed Mother Lucy — as it is expected that she will soon return home to New Lebanon and no doubt carry her troubles with her which without doubt she will have to make known for her own relief. and as I have

frequently had to hear her troubles & all to no purpose for it felt wrong and foremost to me that the bitter or gall should be tasted of the leper. so all that I have been able to do for her is to pity her which I have done with all my heart — But I do believe that Elder Solomon and Elderess Rachel have done all that has been in their power (according to the wisdom that has been given us) to them to make her as comfortable as they could and to make her way as easy as possible — and altho perhaps Mother may think that they have conducted unwisely in some things yet I can say with candor I never could see where it could be bettered — & for myself I do not profess to be overstocked with wisdom — but I esteem Elder Solomon to be a wise man and I believe that he has managed the difficulties at P.V. with as much wisdom & prudence as any other man could have done — so this is my opinion and I am willing you should know that I have great confidence in Elder S. and Elderess R. &c &c &c

Farewell from Isaachar.

"For every purpose there is a time and a reason — a time to cast stones, and a time to gather stones together" We shall now have the stones & the birds and the Photo time and time to something else. —

It was certainly a high presumption in me to charge you with going to sleep under the soothing ministrations of Elder Rupe & Isaac, but I am tempted to think more strangely of your present long silence — Almost three months have passed away and we have not had the smallest of a spin from you any where in the west that we have heard of nor any information from you since you left Cleveland except a dry hint in a letter to R. M. Considering the circumstances in which we were left you may be sure the time has passed away strangely without a word from thee — B^r Seth or any of my confidential friends in that region — It would seem to indicate that you feel like old Rish, when he left asking

for the apes. and devoted his whole attention to a more important object. —— According to the above, if information on all matters is expedient to go to the ministry in difficult times may we not reasonably expect some reciprocation to teach the young idea how to shoot— However as I apprehend that there is no time lost I make this random cast merely to open the way for some information if you have any that you can venture to give us to let you know that you need indulge no needless fears about us, for we are all here & hereabouts.

Copy of a note from C. D. Hampton
to Elder Matthew. West Lot 1833

I have patiently read Br
Eleazar's pamphlet touching that wretched old
old reprobate A. M. Bolton, and am constrained
to say that I think no rebuke he can receive
from Believers would be so effectual as total
indifference. The lifes blood of the demon that
is in him would be sucked out most thoroly
by exercising towards him the contempt he merits.
We never ought once to feel that he can excite
any other feeling in the mind of Believers. The
punishment he deserves, and he know it. Those
letters are only the bitter remains of his mortified
ambitions, the dying kicks of his blasted and
withering selfish hopes: But if he can think
that he has excited feeling enough by them to
challenge & force out a controversy, he will
grow fat & boast of his success.

If I had any thing to do with him I should surely leave him to the pungent stings of an injured conscience which will yet wake up upon him like a giant Refresh'd with wine &c. &c. I have written at the request of E. Rockel, and did not know what to write. I have observed my usual rule in such cases, to write as I feel. Your Brother G. D. Hampton

From R W. Pelham to Elder Matthew.

In compliance with your request, I proceed to make such remarks on Orthodoxy &c. as have been presented to my mind, from a perusal of S^d work. My first train of reflections was as follows — Is a man of A M B^s character & standing in society worthy of so much notice? Will not this notice of him confer a degree of celebrity on him & his filthy effusions which neither of them possess nor would ever obtain without such notice?

Will it not rather tend to please his vanity than wound his pride? And may it not provoke a public reply, and thus produce an interminable series of disputations — giving occasion to the utterance of much scandal and defamatory reports?

Would not silent contempt be a severer rebuke to that apostate than a printed reply? Can any one enter the list with such a filthy antagonist without running the risk of being daubed or at least offended by his excrementitious discharges? &c &c &c

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Eleazar to Elder M. in reply to the above.

— The corrections to the proof sheet on Orthodoxy &c. have been received, with which I am highly pleased in several respects, but in others not so much so.

The sentiments respecting A.W.M. are doubtless very just, and the proposed manner of treating him consistent with true wisdom, but I assure you it was very far from my intention to confer a great deal of notice on [illegible]

man or place him individually in the attitude of a party
in a popular investigation of those subjects
Considering as I did, that his excrementitious
discharges had, for years, been so profuse — that
he had been placed in the most advantageous
situation to discharge his filth on the junior class
in both orders — that the effects of his school
administrations had contributed much in send
ing many of our young people to the world —
and corrupting the sense of others; and finally
that his administrations being ~~being~~ exhausted in
that quarter, his fundamentals charged with
the last dregs of his rancorous poison was pre-
sented at Watervliet and several discharges
made; I very freely took upon my self, the re-
sponsibility of stirring the excrement in the
manner I did, in hopes that its ill savor would
induce a general search & clearing the passages.
I am much pleased to find that our good

brethren C. & B. are so well disposed to act the part of buriers. From these remarks you will readily perceive that I had not the least intention of extending those sweetmeats an ace beyond the individuals therein designated and fondly hope that no worldlian will even get a smell of it. It is justly considered amply to private letters in the hands of individuals and as justly may said reply be restricted to the hands of individuals, the former was intended to have an effect beyond individuals, so may the latter. &c &c &c &c ———

From some expressions in A.W.B.'s last letter to W.P. I was induced to believe that, at that time he was determined to write & publish but that is of little weight with me compared with the dregs of that spirit left among us the purging out of which is our most useful and necessary labor — I was well satisfied with Richards denial of alleged facts & that entire silence might not be taken for confession &c.

Index. Ispahan letter to the east respecting M Levy.